ENTERTAINMENTS

For

LENT.

written in *French*, by the
R. F. N. Cauſin

And Tranſlated into English
by Sir *B. B.*

The delight of ſinne is momentary, the torment Eternal.

LONDON.
Printed for *Iohn Dakins*, 1661

To the most Excellent Majesty of *Henriette Maria*, Queen of Great Britain.

Madame,

AMongst all the publick joyes for your Majesties happy return, I know not better how to expresse my own particular, then by most humbly presenting to your Majesty my Translation of this excellent French Book, in the solitude of a Prison, which was made more easie by some relation it had to your Majesties service.

And I presume the rather upon this Dedication, because all that good which is derived to us from France, (wherof I conceive this may be a part) should receive honour and increase of value from your Majesty, that it may so diffuse it self with more authority and profit amongst those who may be capable to receive it. Your Majestie, (having read the Orginall) doth well know, that the principall scope of it is, to teach the love of God, and contempt of this world, with many other principall virtues. And for the practice of them all, this age could not have hoped for so rare an example to instruct all the great Ladies of Christendome) as it hath found in your Majesty, as well by your admirable fortitude, and perfect resigna-

tion to Gods holy will in all your Majesties extreme afflictions, dangers and pressures at Sea and Land, as also by your Majesties many sacred retirements (in the most holy time of the year) to sprinkle your pleasures (voluntarily) with some of that Gall which was upon our Saviours lips, when he suffered his bitter passion and death for our sins. Our great Divines affirm, that the present sufferings of Mount Calvary, *lead directly to the future glories of Mount* Thabor.

And therefore since your Majesty hath patiently endured so many unjust and rigorous Crosses in the Mount Calvary *of this World, we have great reason to hope, that our blessed Saviour hath prepared for your Majesty, a most glorious Crown in the next, which will never have end. And this shall ever be the incessant. and fervent prayer of*

Madame,

Your Majesties poor and
most humbly devoted
Beadsman

Basil Brook.

Table of all the Gospels and particulars of our Saviours passion, mentioned in this book, with their Moralities and Aspirations

Upon the word of Genesis, lib. 1. cap. 3. Thou art dust, and to dust thou shalt return. Fol. 1

Upon the Gospel of Saint Matthew, cap. 6. Of hypocriticall fasting. 4

Upon Saint Matthew the 18. of the Centurions words, O Lord I am not worthy. 8

Upon Saint Matthew the 5. Wherein we are directed to pray for our enemies 12

Upon Saint Matthew the 6. Of the Apostle danger at sea. 15

Upon Saint Matthew the 4. Of our Saviours being tempted in the desart. 19

Upon Saint Matthew the 25. Of the judgement day. 25

Upon Saint Matthew the 21. Iesus drove out the buyers and sellers out of the Temple. 30

Upon Saint Matthew th 12. The Pharisees demand a sign of Iesus. 33

Upon Saint Matthew the 15. of the woman of Canaan. 38

Upon S. Iohn, c. 15. Of the probatick pond. 42

Upon Saint Matthew the 17. Of the transfiguration of our Lord. 46

1061034

Vpon Saint Iohn the 8. Iesus said to the Iewes Where I go ye cannot come. 56
Vpon Saint Matthew the 23. Iesus said, the Pharisees sit in Moyses chair, believe therefore what they say. 56
Vpon S. Matthew the 20. The request of the wife of Zebedee for her sons Iames and Iohn 58
Vpon Luke the 16. Of the rich Glutton and poor Lazarus. 62
Vpon Saint Matthew the 21. Of the master of the vineyard whose sonne was killed by his farmers. 67
Vpon S. Luke the 16. Of the prodigall child. 71
Vpon Saint Luke the 11. Iesus cast out the devil which was dumbe. 77
Vpon S. Luke the 4. Iesus is required to do miracles in his own countrey. 81
Vpon Saint Matthew the 18. If thy brother offend thee, tell him of it alone. 85
Vpon Saint Matthew the 15. The Pharisees asked, why do thy Disciples contradict ancient traditions. 90
Vpon Saint Luke the 4. Iesus cured the fever of Simons mother in law. 94
Vpon Saint Iohn the 4. Of the Samaritan woman at Iacobs well near Sichar. 98
Vpon Saint Iohn the 8. Of the woman found in adultery. 104
Vpon Saint Iohn the 6. Of the five fishes and two barley loaves. 107
Vpon Saint Iohn the 6. Of the whipping buyers and

and sellers out of the Temple. 113
Vpon Saint Iohn the 7. the Iews marvell at the learning of Iesus who was never taught. 117
Vpon Saint Iohn the 9. Of the blind man cured by clay and spittle. 121
Vpon Saint Luke the 7. Of the Widows son raised from death to life at Naim by our Saviour. 128
Vpon Saint Iohn the 11. Of the raising up Lazarus from death. 132
Vpon Saint Iohn the 8. Of our Saviours words, I am the light of the world. 137
Vpon Saint Iohn the 8. Of these words, Who can accuse me of sin? 141
Vpon Saint Iohn the 7. Iesus said to the Pharisees, you shall seek and not find me: and, he that is thirsty let him come to me. 145
Vpon Saint Iohn the 7. Iesus went not into Iury, because the Iews had a purpose to take away his life. 149
Vpon Saint Iohn the 10. The Iews said, If thou be the Messias, tell us plainly. 153
Vpon Saint Iohn the 7. Of Saint Mary Magdalens washing our Saviours feet in the Pharisees house. 158
Vpon Saint Mary Magdalens great repentance. 162
Vpon Saint Iohn the 11. The Iews said, What shall we do? for this man doth many miracles. 164
Vpon Saint Iohn the 12. The chief Priests thought

thought to kill Lazarus, because the miracle upon him made many follow Iesus. 167
Vpon Saint Matthew the 21. Our Saviour came in triumph to Ierusalem a little before his passion. 172
Vpon Saint Iohn the 12. S. Mary Magdalen anointed our Saviours feet with precious ointment, at which Iudas repined. 177
Vpon Saint Iohn the 13. Of our Saviour washing the feet of his Apostle. 181
Moralities upon the garden of Mount Olivet 187
Moralities of the apprehension of Iesus. 192
Aspiration upon Saint Peters passionate teare 193
Moralities upon the Pretorian or Iudgement Hall. 194
Moralities for Good Fryday, upon the death of Iesus Christ. 198
The Gospel for Easter day, Saint Mark the 16. 211
The Gospel for Easter Munday, S. Luke 24. 215
The Gospel on Tuesday, S. Luke 24. 220
The Gospel on Low Sunday, Saint Iohn the 20. 224

THE

Entertainments for *Lent*:

And for the first Day upon the Consideration of Ashes.

Thou art Dust, and to Dust thou shalt return, Gen. 3.

1. It is an excellent way to begin Lent with the consideration of dust, whereby Nature gives us beginning and by the same, Death shall put an end to all our worldly vanities. There is no better way to abate and humble the proudest of all Creatures, then to represent his beginning and his end. The middle part of our life (like a kind of *Proteus*) takes up on it severall shapes not understood by others; but the first and last part of it deceive no man; for they do both begin and end in Dust. It is a strange thing that Man, knowing well what he hath been, and what he must be, is not confounded in himself, by observing the pride of his own life, and the great disorder of his passions. The end of all other creatures is less deformed then that of man: Plants in their death retain some pleasing

smell of their bodies: The little rose buries it self in her naturall sweetnesse, and carnation colour. Many Creatures at their death leave us their teeth, horns, feathers, skins, of which we make great use. Others after death are served up in silver and golden dishes, to feed the geatest persons of the world. Onely mans dead carcase is good for nothing but to feed worms: and yet he often retains the presumptuous pride of a Giant, by the exorbitance of his heart, and the cruell nature of a murderer, by the furious rage of his revenge. Surely that man must either be stupid by nature, or most wicked by his own election, who will not correct and amend himself, having still before his eyes ashes for his glasse, and death for his mistres.

2. This consideration of Dust is an excellent remedy to cure vices, and an assured Rampire against all temptations. S. *Paulinus* saith excellently well; That holy *Iob* was free from all temptations when he was placed upon the smoke and dust of his humility. He that lies upon the ground can fall no lower; but may contemplate all above him, and meditate how to raise himself by the hand of God, which pulls down the proud and exalts the humble. Is a man tempted with pride? The consideration of Ashes will humble him. Is he burned with wanton love (which is a direct fire?) But fire cannot consume

ume Ashes. Is he persecuted with covetousnes? Ashes do make the greatest Leeches and Bloud-Suckers cast their Gorges. Every thing gives way to this unvalued thing, because God is pleased to draw the instruments of his power out of the objects of our infirmities.

3. If we knew how to use rightly the meditation of death, we should there find the streames of life: All the world together is of no estimation to him, that rightly knows the true value of a just mans death. It would be necessary that they who are taken with the curiosity of Tulips, should set in their Gardens a Plant called Napell, which carries a flower that most perfectly resembles a Deaths head. And if the other Tulips do please their senses, that will instruct their reason. Before our last death we should die many other deaths; by forsaking all those creatures and affections which lead us to sin. We should resemble those creatures (sacred to the Egyptians) called *Cynocephales*, which died piece-meal, and were buried long before their death: So should we bury all our concupiscences before we go to the grave, and strive to live so, that when death comes, he should find very little businesse with us.

Aspiration.

O Father of all Essences, who giveſt beginning to all things, and art without end; This day I take Ashes upon my head, thereby profeſſing (before thee) my being nothing; and to do thee homage for that which I am; and for that I ought to be by thy great bounties. Alas, O Lord, my poor ſoul is confounded to ſee ſo many ſparkles of pride and covetouſneſſe, ariſe from this caitiffe duſt which I am: ſo little do I yet learn how to live, and ſo late do I know how to die. O God, of my life and death, I moſt humbly beſeech thee, ſo to govern the firſt in me and ſo to ſweeten the laſt for me, that if I live, I may live onely for thee; and if I muſt die, that I may enter into everlaſting bliſſe, by dying in thy bleſſed love and favour.

The Goſpel upon Aſhwedneſday, S. *Matthew* 6.

Of Hypocryticall Faſting.

WHen you faſt, be not as the hypocrites, ſad: for they diſfigure their faces, that they may appear unto men to faſt. Amen, I ſay to you that they have received their reward.

But thou when thou doeſt faſt, anoint thy head, and waſh thy face; that thou appear not

to men to fast, but to thy Father which is in secret: and thy Father which seeth in secret, will repay thee.

Heap not up to your selves treasures on the earth: where the rust and moth do corrupt, and where thieves dig thorow and steal. But heap up to your selves treasures in heaven: where neither the rust nor moth doth corrupt, and where thieves do not dig thorow nor steal. For where thy treasure is, there is thy heart also.

Moralities.

1. THat man goes to Hell by the way of Paradise, who fasts and afflicts his body, to draw the Praise of Men. Sorrow and vanity together, are not able to make one Christian Act. He deserves everlasting hunger, who starves himself, that he may swell and burst with vain glory. He stands for a spectacle to others, being the murderer of himself, and by sowing vanity reaps nothing but wind. Our intentions must be wholly directed to God, and our examples for our neighbour. The Father of all vertues is not to be served with counterfeit devotions; such lies are abomination in his sight, and *Tertullian* saith, they are, as many adulteries.

2. It imports us much to begin Lent well, entring into those lists, in which so many holy souls have run their course with so great strictnesse, having been glorious before God

and honourable before men. The difficulty of it is apprehended onely by those who have their understandings obstructed by a violent affection to kitchin-stuffe. It is no more burdensome to a couragious spirit, then feathers are to a bird. The chearfulnesse which a man brings to a good action in the beginning, does halfe the work. Let us wash our faces by confession: Let us perfume our Head (who is Jesus Christ, by almes deeds. Fasting is a most delicious feast to the conscience, when it is accompanied with pureneſse and charity: but it breeds great thirst, when it is not nourished with devotion, and watered with mercy.

3. What great pain is taken to get treasure; what care to preserve it; what fear to lose it; and what sorrow when it is lost? Alas, is there need of so great covetousnesse in life, to encounter with such extream nakednesse in death? We have not the souls of Giants, nor the body of a Whale. If God will me poor, must I endeavour to reverse the decrees of heaven and earth, that I may become rich? To whom do we trust the safety of our treasures? To rust, to moths and thieves: were it not better we should in our infirmities depend only on God Almighty, & comfort our poverty in him who is onely rich, and so carry our souls to heaven, where Jesus on the day of his Ascension

did

did place our Soveraigne good. Onely Serpents and covetous men desire to sleep among treasures as Saint *Clement* saith. But the greatest riches of the world is poverty free from Covetousnesse.

Aspirations.

I Seek thee (O invincible God) within the Abysse of thy brightnesse, and I see thee through the vail of thy creatures. Wilt thou alwaies be hidden from me? Shall I never see thy face, which with a glimpse of thy splendour canst make Paradise? I work in secret, but I know thou art able to reward me in the light. A man can lose nothing by serving thee, and yet nothing is valuable to thy service, for the paine it selfe is a sufficient recompense. Thou art the food of my fastings, and the cure of my infirmities. What have I to do with Moles, to dig the earth like them, and there to hide treasures? Is it not time to close the earth, When thou doest open heaven? and to carry my heart where thou art, since all my riches is in thee? Doth not he deserve to be everlastingly poor, who cannot be content with a God so rich as thou art?

The Gospel upon the first Thursday in Lent, S. *Matthew* 18. of the Centurions words.

OLord I am not worthy.

AND when he was entered into Capharnaum there came unto him a Centurion, beseeching him, and saying, Lord, my boy lieth at home sick of the palsie, and is sore tormented.

And Iesus saith to him, I will come and cure him.

And the Centurion making answer, said, Lord I am not worthy that thou shouldest enter under my roof: but onely say the word, and my boy shall be healed. For I also am a man subject to Authority, having under me souldiers: and I say to this, go, and he goeth: and to another, come, and he cometh: and to my servant, do this, and he doth it. And Iesus hearing this marvelled, and said to them that followed him, Amen, I say to you, I have not found so great faith in Israel.

And I say to you, that many shall come from the East and West, and shall sit down with Abraham, Isaac and Iacob in the kingdome of heaven: but the children of the kingdome shall be cast out into the exteriour darknesse, there shall be weeping and gnashing of teeth. And Iesus said to the Centurion, go, and as thou hast believed, be it done unto thee. And the boy was healed in the same houre.

Mo-

1. OUr whole Salvation consists in two principals; The one is in our being sensible of God, & the other in our moving toward him; the first proceeds from faith, the other comes of charity & other virtues. O what a happy thing it is to follow the example of this good Centurion, by having such elevated thoughts of the Divinity, and to know nothing of God but what he is: To behold our heavenly father, within this great family of the world, who effects all things by his single word; Creates by his power; governs by his councell; & orders by his goodness this great universality of all things. The most insensible creatures have ears to hear him. Feavers and tempests are part of that running camp, which marcheth under his Standard: They advance and retire themselves under the shadow of his command: he onely hath power to give measures to the heavens, bounds to the sea; to joyn the east and west together in an instant, and to be in all places where his pleasure is understood.

2. O how goodly a thing it is to go unto him, like this great Captain: To go said I? Nay rather to flie as he doth by the two wings of charity and humility. His charity made him have a tender care of his poor servant & to esteem his health more dear, then great men do the rarest pieces in their Cabi-

nets

nets. He doth not trust his servants, but take the charge upon himselfe: making himself (by the power of love) a servant to him, who by birth was made subject to his command. What can be said of so many Masters and Mistresses now adayes, who live alwayes slaves to their passions? having no care at all of the Salvation, health or necessities of their servants, as if they were nothing else but the scumme of the world. They make great use of their labours and service (which is just) but neglect their bodies, and kill their soules by the infection of their wicked examples. Mark the humility of this souldier, who doth not thinke his house worthy to be enlightened by one sole Glimpse of our blessed Saviours presence. By the words of Saint *Augustine* we may say, he made himself worthy by believing and declaring himself so unworthy: yea worthy that our Saviour should enter not only into his house but into his very soul. And upon the matter he could not have spoken with such faith and humility if he had not first enclosed (in his heart) him whom he durst not receive into his house.

3 The Gentiles come near unto God, and the Iews go from him; to teach us that ordinarily the most obliged persons are most ungratefull; and disesteem their benefactours for no other reason, but because they receive

ceive benefits daily from them. If you speak courteously to them, they answer churlishly; and in the same proportion wherein you are good, you make them wicked; therefore we must be carefull that we be not so toward God. Many are distasted with devotion, as the Israelites were with Manna: All which is good doth displease them because it is ordinary: And you shall finde some who (like naughty grounds) cast up thorns where roses are planted. But we have great reason to fear, that nothing but Hell fire is capable to punish those, who despise the Graces of God, and esteem that which comes from him as a thing of no value.

Aspirations

O Almighty Lord who doest govern all things in the family of this world, and dost binde all insensible creatures, (by the bare sound of thy voice) in a chaine of everlasting obedience: Must I onely be still rebellious against thy will? Feavers and Palsies have their ears for thee, and yet my unruly spirit is not obedient. Alas, alas, this family of my heart is ill governed; It hath violent passions; my thoughts are wandering & my reason is ill obeyed. Shall it never be like the house of this good Centurion, where every thing went by measure because he measured himself by thy commandments? O Lord I wil

come

come resolutely by a profound humility, & an inward feeling of my self, since I am so contemptible before thine eyes. I will come with Charity towards these of my household and toward all that shall need me. O God of my heart, I beseech thee let nothing from henceforth move in me, but onely to advance my coming toward thee, who art the beginning of all motions and the onely repose of all things which move.

The Gospel for the first Friday in Lent S. Mat. 5. Wherein we are directed to pray for our Enemies.

You have heard that it was said, thou shalt love thy neighbour, and hate thine enemie. But I say to you, love your enemies, do good to them that hate you: and pray for them that persecute and abuse you: that you may be the children of your Father which is in heaven, who maketh his Sun to rise upon good and bad, and raineth upon just and unjust. For if you love them that love you, what reward shall you have? Do not also the Publicans this? And if you salute your brethren onely, what do you more? Do not also the heathen this? Be you perfect therefore, as also your heavenly Father is perfect.

Me-

1. A Man that loves nothing but according to his natural inclination, loves onely like a beast or an infidel. The best sort of love is that which is commanded by God, & is derived from judgement, conducted by reason and perfected by Charity. Me thinks it should be harder for a good Christian to hate then love his enemy. Hate makes him our equal, whereas love placeth us quite above him. By hating a mans enemy, he breaks the laws of God; he fights against the Incarnation of Christ, wich was acted to unite all things in the bands of love: he gives the lie to the most blessed Eucharist, whose nature is to make the hearts of all Christians the same: he lives (like another Cain in the world) alwayes disquieted by seeking revenge, and it is a very death to him to hear of another mans prosperity. Whereas to love an enemy doth not bind us to love the injury he hath done us; for we must not consider him as a malefactour, but as a man of our own nature, as he is the Image of God, and as he is a Christian. God doth onely command perfect things, not impossible. That which is very hard to flesh and bloud, becomes easie by the help of grace and reason. Our blessed Saviour Jesus Christ being the Father of all harmony can and doth reconcile all contrarieties at his will and pleasure.

2. If

2. If revenge seem sweet, the gaining of it is most bitter: But there is nothing in the world more profitable then to pardon an enemy by imitation of our Saviour. For it is then that our conscience can assure us to be the children of God, and inheritors of his glory. We must not fear to be despised for esteeming virtue, for such contempt can only proceed from those who know not the true value of that glory which belongs to the just. There is no better way to revenge then leave it to God, who alwayes doth his own business. When *David* wept for *Saul* who was his enemy, his Clemency did insensibly make degrees, by which he mounted up to the throne of *Iudah*. A good work which comes from the spirit of vanity is like an emptied Mine, good for nothing. God who is invisible, would have our aspects turned alwayes toward him, and blind toward the world. Alms given by the sound of a Trumpet, makes a great noise on the earth, but reaps little fruit in heaven. The fly of vanity is a mischievous thing which destroyes all the perfumes of charity. What need we any spectators of our good works, every place is full where God is, and where he is not, there onely is Solitude.

Aspirations.

O God of all holy affections, when shall I love all that thou loveſt and have

in

n horrour all that displeaseth thy divine Majesty: If I cannot love in some person his defects and sinns, I will love in him thine Image, and in that vvill I acknovvledge thy mercies. If he be a piece of broken glass; in that little piece, there vvill shine some lines of a God Creator, and of a God Redeemer. If thou hast chosen him to exercise my patience, vvhy should I make him the object of my revenge, since he gives me trouble to gaine me a Crovvn. He is a hammer to polish and make me bright, I will not hurt him, but reverence the arme that strikes me. I resigne all vengence into thy hands, since it is a Right reserved for thy Almighty power. And certainly the best revenge I can take is to gratifie my enemy. Give unto me (O most mercifull Prince) the grace to suffer, and let the sacrifice of my sufferings mount up to thy propitiatory throne.

The Gospel for the first Saturday in Lent, S. *Matthew 6.*

Of the Apostles danger at Sea, and relief by our Saviour.

AND when he had dismissed them, he went into the mountain to pray, and when it was late the boat was in the midst of the Sea, and himself alone on the land. And seeing them labouring

in rowing (for the wind was against them) about the fourth watch of the night he cometh them walking upon the sea: and he would have passed by them. But they seeing him walking upon the sea, thought it was a ghost and cryed out, for all saw him, and were troubled. And immediately he talked with them, and said to them, have confidence, it is I, fear ye not. And he went up to them into the ship and the wind ceased, and they were farre more astonished within themselves, for they understood not concerning the loaves, for their heart was blinded.

And when they had passed over, they came into the land of Genesareth, and set to the shore. And when they were gone out of the boat, incontinent they knew him, and running through that whole country, they began to carry about in couches those that were ill at ease, where they heard he was. And whithersoever he entred into towns or into villages or cities, they laid the sick in the streets and besought him that they might touch but the hem of his garment, and as many as touched him were made whole.

Moralities.

WHat a painfull thing it is to row when Jesus is not in the boat, all our travell is just nothing without Gods favour: A little blast of wind is worth more

then an hundred ſtroakes of Oares. What troubleſome buſineſſes there are: how many intricate families do labour much & yet advance nothing, becauſe God withdrawes himſelf from their iniquities; if he do not build, the workman deſtroyes what he is building. But all falls out right to thoſe, that embark themſelves with Jeſus. They may paſſe to the Indies in a basket, when others ſhall miſcarry in a good ſhip well furniſhed.

2. But how comes it about that the ſhip of the poor Apoſtles is beaten ſo furiouſly by the windes and tempeſts? There are many ſhips with ſilver beaks, with fine linnen ſails and ſilken tackles, upon which the ſea ſeems to ſmile. Do the waters reſerve there choller, only to vent it upon that ſhip which carries juſt perſons? This is the courſe of mans life: The brave and happy men of this world enjoy theis wiſhes, but their ſhip doth periſh in the harbour as it is ſporting; whereas God by his infinite providence, gives tempeſts to his elect, that he may work a miraculous calme by his Almighty power. Dangers are witneſſes of their floting, and Combats are cauſes of their merit. Never think any man happy in his wickedneſſe, for he is juſt like a fiſh that playes with the baite, when the hook ſticks faſt in his throat. We muſt waite and attend for help from heaven patiently (without being tired) even till the fourth, which

is the last watch of the night. All which proceeds from the hand of God, comes ever in fit time, and that man is a great gainer by his patient attendance, who thereby gets nothing but perseverance.

3. They knew Jesus very ill, that take him for a Phantome or an illusion, and cry out for fear of his presence, which should make them most rejoyce: So do those souls which are little acquainted with God, who live in blindenesse, and make much of their own darknesse. Let us learn to discerne God from the illusions of the world: The tempest ceaseth when he doth approach; and the quietnesse of our heart is a sure marke of his presence, which fils the soul with splendour, and makes it a delicious Garden. He makes all good wheresoever he comes, and the steps which his feet leave, are the bounties of his heart. To touch the Hem of his Garment, cures all that are sick; to teach us, that the forms which cover the blessed Sacrament, are the fringes of his holy humanity which cures our sins.

Aspirations.

O Lord, my soul is in night and darknesse and I feel that thou art far from me. What Billows of disquiet arise within my heart? what idle thoughts which have been too much considered? Alas (most redoubted

Lord

Lord and Father of mercy) canst thou behold from firm land this poor vessel, which labours so extreamly, being deprived of thy most amiable presence? I row strongly, but can advance nothing, except thou come into my soul. Come (O my adored Master) walk upon this tempestuous Sea of my heart; ascend into this poor Vessell; say unto me, take courage, It is I. Be not conceited that I will take thee for an illusion; for I know thee too well by thy powers and bounties, to be so mistaken. The least thought of my heart will quiet it self to adore thy steps. Thou shalt raigne within me; thou shalt dispersse my cares; thou shalt recover my decayed senses; thou shalt lighten my understanding; thou shalt inflame my will; thou shalt cure all my infirmities: And to conclude, thou only shalt work in me, and I will be wholly thine.

The Gospel upon the first Sunday in Lent, S. *Matthew* the 4.

Of our Saviours being tempted in the Desart.

THen Iesus was led of the Spirit into the Desart, to be tempted of the Devill, and when he had fasted fourty dayes and fourty nights, afterward he was hungry: And the tempter

aproached and said to him, If thou be the Son of God, command that these stones be made bread. Who answered and said, it is written, not in bread alone doth man live, but in every word that procedeth from the mouth of God.

Then the Devil took him up into the holy City, and set him upon the pinacle of the Temple, and said to him, If thou be the son of God, cast thy self down, for it is written, that he will give his Angels charge of thee, and in their hands shall they hold thee up, lest perhaps thou knock thy foot against a stone. Iesus said to him again, It is written, Thou shalt not tempt the Lord thy God.

Again the Devil took him up into a very high mountain, and he shewed him all the Kingdomes of the world, and the glory of them, and said to him all these will I give thee, if falling down thou wilt adore me. Then Iesus saith to him, avant Satan; for it is written, the Lord thy God shalt thou adore, and him only shalt thou serve. Then the Divil left him, and behold Angels came, and ministred to him.

Moralities.

1. IEsus suffered himself to be tempted (saith Saint *Augustine*) to the end he might serve for a Mediatour, for an example, & for a remedy to work our victory over all temptations. We must fight on his side: Our life

is a continuall warfare, and our dayes are Champios which enters into the lists. There is no greater temptation then to have none at all: Sleeping water doth nouriſh poyſon. Motion is the worlds ſoul; fighting againſt temptations is the ſoul of virtues, and glory doth ſpring and bud out of tribulations. virtue hinders not temptation, but ſurmount it. Jeſus faſted (ſaith the ordinary Gloſſe) that he might be tempted, & is tempted becauſe he did faſt. He faſted fourty dayes and then was hungry; he did eat with his Diſciples the ſpace of fourty dayes after his reſurrection, without any more neceſſity of meat, then the Sun hath of the earths vapours: to make us thereby know that it onely appertained to him, to teach that great ſecret how to manage want and abundance, by which S. *Paul* was glorified.

2. The firſt victory over a temptation, is to know what which tempts us: Some temptations are gay & ſmiling at their beginning, as thoſe of love and pleaſure, which end in terrible & bitter ſtormes: Others are troubleſome and irkſome: Others doubtfull and intricate: Other s rapide and ſudden, which ceaſe upon their prey like an Eagle: Others are cloſe and catching. Theſe are the ſnares of Satan, who comes like a Bore, roars like a Lion, and hiſſeth like a Serpent. We ſhould always have an eye ready to mark

from whence the temptation comes, whither it tends, what is the root of it, what the course, what the progresse, and what power it may have over our spirit.

3. Solitude of heart, fasting, prayer, the word of God, are weapons of an excellent temper, which the word incarnate teacheth us to use in this conflict. These things are to be used with discretion, by the counsell of a good directour, to whom a man must declare all his most secret thoughts, and bear a breast of Christall toward him, with a firm purpose to let him see all the inward motions of his heart. It is also good to note here that our Lord would expresly be tempted in that Desart which is between Jerusalem and Jericho, where the Samaritan (mentioned in the parable) did poure wine and oyl into the sores of the poor wounded man; to teach us that by his combat he came to cure the wounds of *Adam*, and all his race, in the very place where they were received.

4. Sin is killed by flying the occasions of it. Absence, resistance, coldnesse, silence, labour, diversion, have overcome many assaults of the enemy. Somtimes a Spiders web is strong enough to preserve chastity, & at other times the thick walls of Semiramis are not sufficient. God governs all, and a good will to concur with him, is a strong assurance in all perils, and it will keep us untoucht amidst the flames of lust.

5. Sin

5. Since it imports us so much to fight valiantly, let us bring the hearts of Lions. Where is our Christianity, if we do not give testimony of it to God both by our fidelity and courage? How many Martyrs have been rosted and broild because they would not speak one ill word? What honour can you expect by yielding at the first entrance to a temptation? Looke not upon the violence of it, but contemplate the Crown which you should gain by conquering it; think at your entrance how you will come off, and know for certain that he who truly considers the consequence of a wicked action, will never begin it.

6. Lent is the Spring-time for sanctified resolutions, it mortifies the body that the spirit may triumph, it is a time of grace which tends to salvation and mercy. It imports extreamly to commend all to God at the beginning, to sanctifie this fasting which is a part of our devotion: we must abstaine from flesh, & be contēt with one meal at seasonable hours, without making over large collations; except age, infirmity, or weakneſse, labour, or necessity of other functions, shall dispence with our diet: for those who are unable to fast, suffer more by their disability, then others do by fasting It is good to follow the counsell of *Athanasius*, who adviseth to eat late

and little, and at a table where there is but one sort of meat. We must also fast by abstinence from vice. For to weaken our body, and yet nourish our naughty passions, is to fast as the Devils do, who eat nothing, and yet devour the world by the rage of their malice. Sobriety is a stream which waters all virtues. Our soul and body are as the scales of a ballance; if you pull down the one, you raise up the other; and if you tame your flesh it makes the Spirit raign & govern.

Aspirations.

O Most mercifull Lord, Father and Protector of all my life, how great are the temptations and snares, vvhereunto I am subject; vvhen I eat, drink, sleep, vvhen I do business, vvhen I am both in conversation & solitude? Whither shall this poor soul goe which thou hast thrown into a body so frail, in a world so corrupt, and amongst the assaults of so many pernitious enemies? Open, O Lord, thine eyes for my guidance, and compassionate my infirmities: without thee I can do nothing, and in thee I can do all that I ought. Give me, O Lord, a piercing eye to see my danger, and the wings of an Eagle to flie from it, or the heart of a Lion to fight valiantly, that I may never be wanting in my dutie and fidelity to thee. I owe all that I am or have to thy gracious favour, and I will hope for my salvation,

vation, not by any proportion of my own virtues (which are weak and slender) but by thy boundlesse liberalities, which onely do crown all our good works.

The Gospel upon Munday the first week in Lent, out of S. Matthew 25.

Of the Judgement day.

AND when the Sonne of man shall come in his Majesty, and all the Angels with him, then shall he sit upon the seat of his Majesty. And all nations shall be gathered together before him, and he shall separate them one from another, as the Pastour separateth the sheep from the goats: And shall set the sheep at his right hand, but the goats at his left.

Then shall the King say to them that shall be at his right hand, Come ye blessed of my Father, possesse you the kingdome prepared for you from the foundation of the world. For I was hungred, and you gave me to eat: I was a-thirst and you gave me to drink: I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me. I was in prison, and you came to me. Then shall the just answer him, saying, Lord, when did we see thee an hungred, and fed thee: athirst and gave

thee drink? and when did wee see thee a stranger, and took thee in? or naked, and covered thee? or when did we see thee sick, or in prison, and came to thee? And the King answering, shall say to them, Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me. Then shall he say to them also that shall be at his left hand, Get you away from me you cursed into fire everlasting, which was prepared for the Devil and his Angels. For I was an hungred, and you gave me not to eate: I was a thirst, and you gave me not to drink: I was a stranger, and ye took me not in: naked, and you covered me not: sick, and in prison, and you did not visit me. Then they also shall answer him, saying, Lord, when did we see thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he shall answer them, saying Amen, I say to you, as long as you did it not to one of these lesser, neither did you it to me. And these shall go into punishment everlasting: but the just, into life everlasting.

Moralities,

1. BEhold here a Gospel of great terrour, where our spirit like the Dove of *Noah*, is placed upon the great deluge of Gods wrath, and knows not where to find footing. Every thing is most dreadfull; But what can be more terrible, then the certainty

of Gods judgement, joyned with the great uncertainty of the hour of our death? It is an unchangeable decree, that we must all be presented before the high Tribunall of the living God, to render a just account of all which our soul hath done, while it was joyned with our body, as we are taught by S. *Paul*. We must make an account of our time spent, of our thoughts, words, actions, of that we have done, and that we have omitted, of life, death, and of the bloud of Jesus Christ; and thereupon receive a judgement of everlasting life or death. All men know that this must certainely be done, but no man knows the hour or moment when it shall be. So many clocks strike about us every day, & yet none can let us know the hour of our death.

2. O how great is the solitude of a soul in her separation from so many great intic-ements of the world, (wherein many men live) and in an instant to see nothing but the good or ill we have done one either side us, what an astonishment will it be for a man suddenly to see all the actions of his life (as upon a piece of Tapistree) spred before his eyes; where his sins will appear like so many thorns, so many serpents, so many venemous beasts. Where will then be that cozening vail of reputation, and reason of state, which as yet cover so many wicked actions? The soul shall (in that day of God) be shewed

naked

naked to all the world, and her own eyes will most vex her, by witnessing so plainly what she hath done.

3. O what a parting water is Gods judgement, which in a moment shall separate the mettals so different? O what a division will then be made of some men which now live upon the earth? Some shall be made clear & bright like the starres of heaven, and others like Coles burning in hell. O what a dreadfull change will it be to a damned soul at her separation from this life, to live onely in the company of devils in that piercing sence of torments, & eternal punishment? It is a very troublesome thing, to be tied with silken strings in a bed of *Roses* for the space of eight dayes together. What may we then think of a damned soul which must dwell in a bed of flames so long as there shall be a God.

4. Make use of the time given you to work your salvation, & live such a life as may end with a happy death, & so obtain that favourable judgement, which shall say; Come, O thou soul blessed of God my Father, possess the kingdome which is prepared for thee from the beginning of the world. There is no better means to avoid the rigour of Gods judgements, then to fear them continually. Imitate the tree (mentioned in an Emblem) which being designed to make a ship, and finding it self wind shaken as it grew upon the land,

land, said, what will become of me in the sea? If we be already moved in this world, by the bare consideration of the punishment due to sin, think what it will be in that vast sea & dreadful Abysse of Gods judgements.

Aspirations.

O King of dreadfull Majesty, who doest justly dam and undeservedly save souls; save me O fountain of mercy. Remember thy self (sweet Jesus) that I was the cause of that great journey which thou tookest from God to man; and do not destroy me in that dreadfull day, which must decide the Question of my life or death for all eternity. Take care of my last end, since thou art the cause of my beginning, & the onely cause of all that I am. O Father of bounties wouldst thou stop a mouth which desires so earnestly to praise and confess thee evetlastingly? Alas O eternal Sweetness) wouldst thou dam a soul which hath cost thee so much sweat and bloud, giving it for ever to those cruel and accursed powers of darknesse? Rather O Lord pierce my heart with such a fear of thy judgements, that I may alwayes dread and never feel them: If I forget, awake my memory, if I flie from thee, recall me again: If I deferre my amendment, stay for me; If I return, do not despise my soul, but open those armes of mercy, which thou

didst spread upon the Crosse, with such rigorous justice against thy self, for satisfaction of my sins.

The Gospel upon Tuesday the first vveek in Lent, out of S. Matth. 21.

Jesus drove the buyers and sellers out of the Temple.

AND when he was entered Ierusalem, the whole city was moved, saying, Who is this? And the people said, this is Iesus the Prophet, of Nazareth in Galilee. And Iesus entered into the Temple of God, and cast out all that sold and bought in the Temple, and the Tables of the bankers, and the chairs of them that sold pidgeons he overthrew: and he said to them, it is written, my house shall be called the house of prayer, but you have made it a den of thieves. And there came to him the blind and the lame in the temple: and he healed them. And the chief Priests and Scribes seeing the marvellous things that he did, and the children crying in the Temple, and saying, Hosanna to the sonne of David: *they had indignation and said to him, heares thou what these say? And Iesus said to them very well, have you never read, that out of the mouthes of infants and sucklings thou hast perfected praise? and*

leaving

leaving them, he went forth out of the city into Bethania and remained there.

Moralities.

1. JEsus entering into Jerusalem, vvent strait to the Temple, as a good Son goes to his Fathers house; as a high Priest to the Sanctuary; & as a sacrifice to the altar. He doth very lively interest himself in the goods of His heavenly Father, and chaseth every prophane thing out of that sacred place to give thereby glory to the living God, and to put all things in order. It is a vvicked stain to Religion vvhen Ecclesiasticall persons are vicious and vvhen Churches are prophaned. Saint *Chrysostome* saith, that priests are the heart of the Church, but vvhen they are vvicked they turn all into sin. A decaying tree hath alvvayes some ill quality about the root so vvhen any people are vvithout discipline, the pastours are vvithout virtue. The vvant of reverence in Churches, begets the contempt of God; they cannot have Jesus in their hearts vvhen they give him affronts even in his ovvn Temple.

2. His House (saith he) is a house of prayer; but your heart should be the sanctuary and your lips the door. So long as you are vvithout the exercise of prayer, you shall be like a Bee vvithout a sting, vvhich can make

make neither honey nor wax. Prayer is the chiefeſt and moſt effectuall means of that Angelicall converſation to which God calls us, by the merits of his paſſion, and by the effects of his triumphant reſurrection. It is the ſacred buſineſſe which man hath with God, and (to ſpeak with Saint *Gregory Nazianzen*) it is the art to make our ſouls divine. Before all things you muſt put into an order, the number, the time, the place, the manner of your prayers; and be ſure that you pay unto God this tribute with reſpect, ferver, and perſeverance. But if you deſire to make a very good prayer, learn betimes to make a prayer of all your life. Incenſe hath no ſmell without fire, and prayer is of no force without charity. A man muſt converſe innocently & purely with men, that deſires to Treat worthily with God.

3. Keep your perſon and your houſe clean from ill managing all holy things, and from thoſe irreverences, which are ſometimes committed in Churches. It is a happy thing for a man to be ignorant of the trade of buying and ſelling benefices, and to have no entercourſe with the tribunals of iniquity. Many other ſinnes are written in ſand, and blown away with a ſmall breath of Gods mercy; But the faults of ſo great impiety, are carved upon a corner of the altar, with a graver of ſteel, or with a diamond point,

as

as the Prophet saith. He deserves to be made eternally culpable, who dries up the fountain, which should washhimself or poisons the stream, which he himself must drink; or contaminates the sacraments, which are given him to purifie his soul.

Aspirations.

SPirit of God which by reason of thy eminent height canst pray to no body, and yet by thy divine wisdome makest all the world pray to thee. Give me the gift of prayer, since it is the mother of wisdome; the seal of virginity, the sanctuary for our evils, and fountain of al our goods. Grant that I may adore thee in Spirit, with reverence, stedfastnesse and perseverance: and if it be thy divine pleasure that I pray unto thee as I ought; inspire unto me (by thy vittue) such prayers as thou wilt hear by thy bounty.

The Gospel upon Wednesday the first week of Lent, S. *Matth.* 12.

The Pharisees demand a sign of Jesus.

THen answered him certain of the Scribes and Pharisees, saying, Master we would see a sign from thee, who answered, and said to them.

The

The wicked and advouterous generation seeketh a sign: and a sign shall not be given it, but the sign of Ionas *the Prophet: For as* Ionas *was in the Whales belly three dayes and three nights: so shall the Sonne of man be in the heart of the earth three dayes and three nights. The men of Nineveh shall rise in the judgement with this generation, and shall condemne it, because they did penance at the preaching of* Ionas. *And behold more then* Ionas *here. The Queen of the south shall rise in the judgement with this generation, and shall condemne it; because she came from the ends of the earth to hear the wisdome of* Solomon, *and behold more then* Solomon *here. And when an unclean spirit shall go out of a man, he walketh through dry places, seeking rest and findeth not. Then hee saith, I will returne into my house whence I came out. And coming he findeth it vacant, swept with besomes, and trimmed, then goeth he and taketh with him seven other spirits more wicked then himself, and they enter in and dwell there; and the last of that man be made worse then the first. So shall it be also to this wicked generation.*

As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him, and one said unto him, behold thy mother and thy brethren stand without seeking thee. But he answering him that told him, said, who is my mother, and who

are my brethren? And ſtretching forth his hand upon his Diſciples, he ſaid, Behold my mother and my brethren: for whoſoever ſhall do the will of my Father that is in heaven, he is my brother, and ſiſter, and mother.

Moralities.

1. 'Tis a very ill ſign when we deſire ſigns to make us believe in God. The ſigns which we demand to fortifie our faith are ofttimes marks of our infidelity. There is not a more dangerous plague in the events of worldly affairs then to deal with the Devil, or to caſt nativities. All theſe things ſil men whith more faults then knowledge. For divine Oracles have more need to be reverenced then interpreted. He that will find God muſt ſeek him with ſimplicity, and profeſſe him with piety.

2. Some require a ſign, and yet between heaven and earth, all is full of ſigns. How many creatures ſoever there are, they are all ſteps and characters of the Divinity. What a happy thing it is to ſtudy what God is by the volume of time, and by that great Book of the world. There is not ſo ſmall a flowre of the meddows, nor ſo little a creature upon earth, which doth not tell us ſome news of him. He ſpeaks in our ears by all creatures, which are ſo many Organ-pipes to con-

vey his Spirit and voice to us. But he hath no ſign ſo great, as the word incarnate which carries all the types of his glory and power. About him onely should be all our curioſity, our knowledge, our admiration, and our love, becauſe in him we can be ſure to find all our repoſe and conſolation.

3. Are we not very miſerable ſince we know not our own good but by the loſſe of it, which makes us eſteem ſo little of thoſe things we have in our hands? The Ninivites did hear old *Ionas* the Prophet. The Queen of Saba came from faire to hear the wiſdome of *Solomon*: Jeſus ſpeaks to us uſually from the Pulpits, from the Altars; in our converſations, in our affairs and recreations: And yet we do not ſufficiently eſteem his words nor inſpirations. A ſurfeited ſpirit miſlikes honey, and is diſtaſted with manna, raving after the rotten pots of Egypt. But it is the laſt and worſt of all ills to diſpiſe our own good. Too much confidence is mother of an approaching danger: A man muſt keep himſelf from relapſes which are worſe then ſinnes, which are the greateſt evils of the world; he that loves danger ſhall periſh in it. The firſt ſinne brings with it one Devil, but the ſecond brings ſeven: There are ſome who vomit up their ſinnes as the ſea doth cockles to ſwallow them again. Their life is nothing but

an ebbing and flowing of sinnes, and their most innocent retreats, are a disposition to iniquity. For as boild water doth sooneſt freez, becauſe the cold works upon it with the greater force; ſo thoſe little fervours of devotion, which an unfaithfull ſoul feels in confeſſions, and receiving (if it be not reſolute quite to forſake wickedneſſe) ſerve for nothing elſe but to provoke the wicked ſpirit, to make a new impreſſion upon her: It is then we have moſt reaſon to fear Gods juſtice, when we deſpiſe his mercy. We become neareſt of kin to him, when his Ordinances are followed by our manners, and our life by his precepts.

Aſpirations.

O Word Incarnate, the great ſign of thy heavenly Father, who carrieſt all the marks of his glory, and all the characters of his powers. It is thou alone whom I ſeek, whom I eſteem and honour: All that I ſee, all I underſtand, all that I feel, is nothing to me, if it do not carry thy name, and take colour from thy beauties, nor be animated by thy Spirit. Thy converſation hath no trouble, and thy preſence no diſtaſte. O let me never loſe by my negligence, what I poſſeſſe by thy bounty: Keep me from relapſes, keep me from the ſecond gulf, and ſecond hell of ſinne. He is too blind that profits no ting

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by experience of his own wickednesse, and by a full knowledge of thy bounties.

The Gospel upon Thursday the first week in Lent, out of S. Matthew the 15.

Of the woman of Canaan.

AND Iesus went forth from thence, and retired into the quarters of Tyre and Sidon. And behold a woman of Canaan came forth out of these coasts, and crying out said to him, have mercy upon me, O Lord, the Son of David: my daughter is sore vexed of a Devil, who answered her not a word. And his Disciples came and besought him, saying, dismisse her, because she cryeth out after us: And he answering, said; I was not sent but to the sheep that are lost of the house of Israel. But she came and adored him, saying, Lord help me, who answering, said; It is not good to take the bread of children, and to cast it to the dogs: but she said, yea Lord: for the dogs also eat of the crums that fall from the tables of their masters. Then Iesus answering said to her, O woman great is thy faith, be it done to thee as thou wilt: and her daughter was made whole from that hour.

1. OUr Saviour Jesus Christ, after his great and wondrous discent from heaven to earth; from being infinite to be finite; from being God to be man; used many severall means for salvation of the world. And behold entring upon the frontiers of Tyre and Sidon, he was pleased to conceal himself: But it is very hard to avoid the curiosity of a woman, who seeking his presence, was thereby certain to find the full point of her felicity. A very small beam of illumination reflecting upon her, carried her out of her Countrey, and a little spark of light brought her to find out the clear streams of truth. We must not be tired with seeking God, and when we have found him, his presence should not diminish but increase our desire to keep him still. We are to make entrance into our happinesse by taking fast hold of the first means offered for our salvation; and we must not refuse or lose a good fortune which knocks at our door.

2. Great is the power of a woman when she applies her self to virtue; behold at one instant, how one of that sex assails God and the devil, prevailing with the one by submission, and conquering the other by command: And he which gave the wide Sea arms to contain all the world, findes his own

arms

arms tied by the chains of a prayer which himself did inspire. She draws unto her (by a pious violence) the God of all strength, such was the fervency of her prayer, such was the wisdome of her answers, and such the faith of her words. As he passed away without speaking, she hath the boldnesse to call him to her; whiles he is silent she prayes; when he excuseth himself, she adores him; when he refuseth her suit, she draws him to her To be short, she is stronger then the Patriarch *Iacob*, for when he did wrestle with the Angel, he returned lame from the conflict; but this woman after she had been so powerfull with God, returns strait to her house, there to see her victories, and possesse her conquests.

3. Mark with what weapons she overcame the greatest of all conquerours. Chastity drew her from home to seek health for her daughter, because like a good mother, she loved her not with a luxurious love, but in her affliction; feeling all her dolours, by their passionate reflection upon her heart. Her faith was planted upon so firm a rock, that amongst all the appearances of dispair, her hope remained constant. Humility did effect that the name of Dog, was given her for a title of glory, she making profit of injuries, and converting into honour the greatest contempt of her person. Her words were low and humble, but her faith was wondrous

high,

high, since in a moment she chased away the devil, saved her daughter, and changed the word Dog into the name of a Sheep of Christs flock, as *Sedulius* writes. Perseverance was the last of her virtues in the Combat, but it was the first which gained her Crown. If you will imitate her in these four virtues; Love, Faith, Humility, and Perseverance, they are the principal materialls of which the body of your perfection must be compounded.

Aspiration.

O Jesus Christ, Son of *David*, I remember well that thy forefather did by his harp chase away a devil from *Saul*. And wilt not thou, who art the Father of all blessed harmonies, drive away from me so many little spirits, of Affections, Appetites and Passions, which trouble and discompose my heart? This poor soul, which is the breath of thy mouth, and daughter of thine infinite bounties, is (like the Sun under a cloud) possessed with many wicked spirits, but it hath none worse then that of self-love. Look upon me (O Lord) with thine eyes of mercy, and send me not away with silence, since thou art the Word. Rather call me Dog, so that I may be suffered to gather up the crums which fall from thy table. Whatsoever proceeds from thy mouth is sacred, and must be taken by me

as a relick. If thou say I shall obtain my desire, I say I will have no other, then what thou inspirest, and I can be contented with nothing, but what shall be thy blessed will and pleasure.

The Gospell upon Friday the first week in Lent, St. *Iohn* 15.

Of the Probatick Pond.

After these things, there was a festival day of the Iews, and Iesus went up to Ierusalem: and there is at Ierusalem upon Probatica, a Pond which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick persons, of blind, lame, withered, expecting the stirring of the water. And an Angel of our Lord descended at a certain time into the pond, and the water was stirred. And he that had gone down first into the pond after the stirring of the water, was made whole of whatsoever infirmity he was holden. And there was a certain man there that had been eight and thirty years in his infirmity. Him when Iesus had seen lying, and knew that he had now a long time, he said to him, Wilt thou be made whole? The sick man answered him, Lord, I have no man, who

the water is troubled, to put me into the pond: for whiles I come, another goeth down before me. Iesus saith to him, Arise, take up thy bed, and walk. And forthwith he was made whole: and he took up his bed, and walked. And it was the Sabbath that day. The Iews therefore said to him that was healed, it is the Sabbath, thou mayest not take up thy bed. He answered them, he that made me whole, he said to me, take up thy bed, and walk. They asked him therefore, What is that man that said to thee, take up thy bed and walk? But he that was made whole, knew not who it was. For Iesus shrunk aside from the multitude standing in the place. Afterward Iesus findeth him in the temple, and said to him. Behold thou art made whole: sin no more, lest some worse thing chance to thee. That man went his way, and told the Iews that it was Iesus that made him whole.

Moralities.

1. ALl the world is but one great Hospitall, wherein so many persons languish expecting the moving of the water, & the time of their good fortune. The Angels of earth which govern our fortunes goe not so fast as our desires. But Iesus who is the great Angell of councell, is alwaies ready to cure our maladies; to support our weakneſſe, and make perfect our vertues. We need only

to follow his motions and inspirations, to meet with everlasting rest. It is a lamentable thing, that some can patiently expect the barren favours of men twenty or thirty years together, and yet will not continue three dayes in prayer to seek the inestimable graces of God.

2. The first step we must make toward our salvation is to desire it. That man is worthy to be eternally sick, who fears nothing else but the losse of his bodily health. Men generally do all what they can possibly to cure their corporal infirmities; they abide a thousand vexations (which are but too certain) to recover a health which is most uncertain. And as for the passions of the mind, some love the Feavers of their own love, & their worldly ambition above their own life. They suck the head of a venemous aspick, & are killed by the tongue of a viper. They will not part with that which kills them; and if you take from them the worm which makes them itch, or the executioner who doth indeed torment them, they believe you take away the chiefest of their felicity. Happy is that soul which holds nothing so dear in this world, but will forsake it willingly to find God, and will spare nothing to gain Paradise.

3. There is nothing more common, nor so rare as man. The world is full of vitious

and

and unprofitable men. But to find one very compleat in all good things, is to find a direct Phenix. There are more businesses without men, then men without businesses. For how many charitable employments might many lazy and idle persons find out? So many poor mens affairs continue at a stand: so many miserable creatures languish: so many desolate persons long to find some man who (with little trouble to himself) would take some small care of their affairs and make up a little piece of their fortunes. Jesus is the man of God desired of all ages; to him we must apply our selves, since he is both life and truth. By him we may come to all happiness, by him we may live in the fountains & streams of life, & in him we may contemplate the chiefest of all truths.

Aspirations.

WHat patience have I in committing sins and how impatient am I in my sufferings for them? I am ever most readie to execute vice, & unwilling to abide the punishment. O good God, there are many years in which I have retained an inclination to this disorder, to that sin. My soul is bound as it were with Iron chains, in this unhappy bed: wil there be no Angel to move the water for me? But art not thou the Lord and Prince of Angels? Then I most humbly beseech

thee

thee (O blessed Saviour) do thou command, and by thy only word my affairs wil go well, and receive a happy dispatch; my body will become sound, my soul innocent, my heart at rest, and my life an eternal Glory.

The Gospell upon Saturday the first week in Lent, and the Sunday following, out of St. *Matthew* 17.

Of the Transfiguration of our Lord.

AND after six dayes Iesus taketh unto him Peter and Iames, and Iohn his brother, and bringeth them into a high mountain apart: and he was transfigured before them. And his face did shine as the Sun: and his garments became white as Snow. And behold there appeared to them, Moses and Elias talking with him. And Peter answering, said to Iesus, Lord, it is good for us to be here, if thou wilt, let us make here three tabernacles, one for Thee, one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And loe, a voice out of the Cloud, saying, This is my well-beloved Son, in whom I am well pleased, hear ye him. And the Disciples hearing it, fell upon their face, and were sore afraid. And Iesus

came

came and touched them: and he said to them, Arise, and fear not. And they lifting up their eyes, saw no body, but only Iesus. And as they descended from the mount, Iesus commanded them, saying, Tell the vision to no body, till the Son of man be risen from the dead.

Moralities.

1. THe words of the Prophet *Osee* are accomplished; the nets and toils planted upon mount Tabor not to catch birds but hearts. The mountain which before was a den for Tigers and Panthers (according to the Story) is now beautified by our Saviour, and becomes a place full of sweetnes and raviſhments. Jesus appears transfigured in the high robes of his glory. The cloud made him a pavilion of gold, & the Sun made his face shine like it self. The heavenly Father doth acknowledge his Son as the true Prince of glory; *Moses* and *Elias* both appear in brightnes, the one bearing the Tables of the Law, and the other carried in a burning Chariot (as *Origen* saith) which made the Apostles know him. For the Hebrews had certain figures of the most famous men of their Nation in books. They both (as Saint *Luke* saith) were seen in glory and Majesty, which fell upon them by reflection of the beames which came from the body of Jesus, who is the true fountain of brightnes. The Apostles lose themselves in the

deliciousnesse of this great spectacle; and by seeing more then they ever did, desired to lose their eyes. O that the world is most contemptible to him, that knows how to value God as he ought. So many fine powders, so many pendents and favours of Glasse; so many Towers and Columns of durt plastered over with gold are followed by a million of Idolaters. To conclude, so many worldly Jewels are like the empty imaginations of a sick spirit, not enlightened by the beams of truth. Let us rely upon the word (saith Saint *Augustine*) which remains for ever, while men passe like the water of a fountain, which hides it self in the Spring, shews it self in the stream, and loseth it self at last in the Sea. But God is alwayes himself, there needs no Tabernacle made by the hands of man, to remain with him; for in Paradise, he is both the God and the Temple.

2. Tabor is yet but a small patern, we must get all the piece; we must go to the Palace of Angels and brightnesse, where the Tabernacles are not made by the hands of men. There we shall see the face of the living God clearly and at full: There the beauties shall have no vails to hide them from us: Our being shall have no end: Our knowledges will not be subject to errour, nor our loves and affections to displeasure. O what a joy will it be to enjoy all, and desire nothing; to be

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a Magistrate without a successour, to be a King with out an enemy, to be rich without covetousnesse, to negotiate without money, and to be everliving without fear of death.

3. But who can get up to this mountain, except he of whom the Prophet speaks? who hath innocent hands and a clean heart? who hath not received his soul of God in vain, to bury it in worldly pelf. To follow Jesus we must transform our selves into him; by hearing and following his doctrin, since God the Father proposeth him for the teacher of mankind, and commands us to hearken unto him. We must follow his examples, since those are the originalls of all virtues. The best trade we can practise in this world is that of transfiguration: and we may do it by reducing our form to the form of our Lord, and walking upon earth like men in heavē. Then will the Sun make us have shining faces when purity shall accompany all our actions and intentions. Our clothes shall be as white as snow, when we shall once become innocent in our conversations, we shal then be ravished like the Apostles, and after we have been at mount Tabor, we shall be blind to the rest of the world, and see nothing but Jesus It is moreover to be noted that our Saviour did at that time entertain himself with discourse of his great future sufferings, and of his death, to teach us that his crosse was the

ſtep by which he mounted up to beatitude.

Aſpirations.

O Bleſſed Palace, O Magnificent Tabor which this day didſt hold upon thee the Prince of Glory; I love and admire thee, but I admire ſomewhat elſe above thee: It is the heavenly Jeruſalem, that triumphant company, that face of Gods, where all thoſe beauties are, which ſhall never ceaſe to be beauties. It is for that I live, for that I die, for that I languiſh with a holy impatience. O my Jeſus, my moſt benigne Lord, transform me then into thee, that I may thereby be transformed into God. If I have carried the earthly Image of Adam, why ſhould I not alſo carry the form of Jeſus? Catch me O Lord within thoſe tiſſued nets and golden toils of brightneſſe, which thou didſt plant upon this ſacred mountain. It is there I would leave mine eyes it is there I reſolve to breath out my ſoul. I ask no tabernacles to be their built for me, I have long ſince contemplated thy heart, (O Father of eſſences and all bounties) as the moſt faithfull abode of my eternity.

The Goſpell upon Munday the ſecond week in Lent, St. *John* 8.

Ieſus ſaid unto the Iews, where I goe, ye cannot come.

AGain therefore Ieſus ſaid to them; I goe; and you ſhall ſeek me, and ſhall die in your ſin.

whither I go, you cannot come. The Iews therefore said, why will he kill himself, because he saith, whither I go, you cannot come? And he said to them, you are of this world, I am not of this world. Therefore I say to you, that you shall die in your sins. For if you believe not that I am he, ye shall die in your sins. They said therefore to him, Who art thou? Iesus said to them, The beginning, who also speak to you. Many things I have to speak and judge of you: but he that sent me is true: and what I have heard of him, these things I speak in the world. And they knew not that he said to them that his Father was God. Iesus therefore said to them when you shall have exalted the Son of man then you shall know that I am he, and of my self I do nothing, but as the Father hath taught me, these things I speak: and he that sent me is with me: and he hath not left me alone, because the things that please him, I do always.

Moralities.

1 ONe of the greatest misfortunes of our life is, that we never sufficiently know our own good, till we lose it. We flie from that we should seek: we seek that we should avoid, and never begin to bewail our losses, but when they are not to be recovered. Those Iewspossessed an inestimable treasure, by the pre-

presence & conversation of the Son of God. But they set light by it, and so at last they lamented amongst eternal flames, what they would not see in so clear a light. Let us take heed of despising holy things, and avoid hardnesse of heart, which is a gulf of unavoidable mischiefs.

2. It is a strange thing that God is so near us, and yet we so far from him. That which hinders us from finding him, is because he is above and we below. We are too much for the world; too fast nailed to the earth; too much bound to our superfluous businesses and cares of this life; & too much subject to our own appetites. He must not be slave to his body, that pretends to receive good from God, who is a Spirit: He must not embark himself deeply into worldly matters who desires the society of Angels. He must pass from his sense to his reason, from reason to grace, from grace to glory. If you desire to find God, search for him as the three Kings did in the manger in his humility: Look for him as the blessed Virgin did in the temple, in his piety: Seek him as the *Maries* did in his Sepulchre, by the meditation of death: But stay not there, save onely to make a passage to life.

3. When you have lifted me up to the Cross (saith our Saviour) you shall know that I am the true Son of God. And indeed it is a great wonder that the infinite power of

that

that Divinity would manifest it self in the infirmity of the Croſſe. It was onely for God to perform this great deſign, and aſcend up to his throne of Glory, by the baſeſt diſgraces of the world. The good thief ſaw no other title or ſign of his kingdome, but onely his body covered over with bloud, and oppreſſed with dolours. He learned by that book of the Croſſe all the glory of Paradiſe: and he apprehended that none but God could endure with ſuch patience ſo great torments. If you will be children of God, you muſt make it appear by participation of his Croſs & by ſuffering tribulation: By that Sun our Eagle tries his young ones, he who cannot abide that ſhining ray ſprinkled with bloud, ſhall never attain to beatitude. It is not comely to ſee the members of a head crowned with thorn, ſit in a rotten chair of delicacies.

Aſpirations.

O Bleſſed Saviour who doſt lift up all the earth with three fingers of thy power, raiſe up a little this ſinfull maſs of my body, which weighs down it ſelf ſo heavily. Give me the wings of an Eagle to fly after thee, for I am conſtantly reſolved to follow thee, whitherſoever thou goeſt: for though it ſhould be within the ſhadow of death, what can I fear being in the arms of life? I am not of my ſelf, nor of the world, which is ſo great a deceiver

ceiver. Since I am thine by so many titles, (which bind me to adoration) I will be so in life, in death, in time, and for all eternity. I will take part of thy sufferings, since they are the ensignes of our Christian warfare. Tribulation is a most excellent engine; the more a man is kept under, the higher he mounts: He descends by perfect humility, that he may ascend to thee by the steps of glory.

The Gospel upon Tuesday the second week in Lent, S. *Matthew* the 23.

Iesus said, the Pharisees sit in *Moses* chair, believe therefore what they say.

Then Iesus spake to the multitudes and to his Disciples, saying, upon the chair of Moses have sitten the Scribes and Pharisees. All things therefore whatsoever they shall say to you observe ye and do ye: but according to their works do ye not, for they say and do not: for they bind heavy burthens and importable, and put them upon mens shoulders, but with a finger of their own they will not move them. But they do all their works for to be seen of men for they make broad their Phylacteries, and enlarge their fringes. And they love the first places at suppers, and the first chairs in the Synagogues, and salutations in the market place,

and to be called of men Rabbi: But be not you called Rabbi; for one is your Master, and all you are brethren. And call none father to your self upon earth, for one is your Father, he that is in Heaven, neither be ye called Masters, for one is your Master, Christ: he that is the greater of you shall be your servitour. And he that exalteth himself shall be humble: and he that humbleth himself shall be exalted.

Moralities.

1. IT is a very dangerous error to think that our Saviour in this Gospel had a purpose to introduce an Anarchy, & to make all men equall. He sheweth in many places, that he would have Kings, Princes, Magistrates, Fathers and Doctours. But he would not have men come to honours by a vain ambition, nor others to honour them but onely as they have dependency upon the power of God Almighty. Let every soul (saith the Apostle) be subject to higher powers, for there is no power but it cometh from God: He gives us superiours not for us to judge, but to obey them. If a man cannot approve their manners, he must at least reverence the character of their authority. They should be good Christians for themselves, but they are superiours for us. He that resisteth their power, doth resist God who ordained them. And all the great evils happening by heresies

and

and rebellions, proceed from no other fountain, but from contempt of powers established by the decree of heaven: A man may pretend zeal, but there is no better sacrifice then that of obedience. If great persons abuse their offices, God will find it out, and as their dignities are great, so their punishment shall be answerable.

2. One of the greatest disorders of this life is, that we go for the most part outwardly to please the world, and are little carefull of a good inward application of our selves to please God. Instead of taking the way of Gods Image (from whence we all come) we are content to have virtues onely by imagination, and vices in their true essence. *Nembroth* professed himself a servant of the true God, and yet adored the fire in secret. Jesus hath many worshippers in words, but few in truth. Some stand upon formalities, others upon disguised habits, others amuse themselves about ceremonies, others go as upon certain springs to make themselves counted wise. Most men would seem what they are not, and much troubled to be seen what they are. All their time doth passe in fashions and countenances; but death and Gods judgements take of all those maskes.

3. To say that we have seen a man exteriously devout and spirituall (except he be so inwardly) is to say, wee have seen a house

with;

without a foundation, a tree without a root, a veſſell move upon the ſea without a bottome, and an excellent cloek without a ſpring. For the ſame which the foundation is to a houſe, the root to a tree, the bottome to a ſhip, and the ſpring to a clock, the ſame is a mans interiour life to all virtue. What is a man the better who reſembles window cuſhions which are covered with velvet, and ſtuft with hay; or to be like the picture of *Diana*, in *Homers* Iſland, which wept to ſome, and laught to others. A little ſpark of a good conſcience is better then all the lights of the world. Why do we crucifie our ſelves with ſo many diſſimulations, ſo many ceremonies, ſo many enforcements upon our natures, to ſerve and pleaſe men, onely to get ſmoke? He that ſows wind (ſaith the Prophet) ſhall reape a ſtorm. Let us live to our ſelves in the purity of a good conſcience, and of a perfect humility; if we deſire to live for ever with God. Thoſe ſhadowes of falſe devotion proceed from the leaves of that figtree, wherewith *Adam* and *Eve* covered their nakedneſſe: do not we know that hyprocriſie is the ſame thing to virtue, which painting is to faces? and that it is the very moth which devours ſanctity, and will at the day of judgement make all thoſe appear naked, which to the world ſeem well apparelled.

Aſpi-

O God of all trueth, wherefore are there so many fictions, and counterfeit behaviours? Must we alwaies live to please the eyes of others, and runne after the shadow of vanity, which leaves nothing but illusion within our eyes, and corruption in our manners. I will live unto thee (O fountain of lives) within whom all creatures have life. I will retire my self into my own heart, and negotiate with it by the secret feeling of a good conscience, that I may treat with thee. What need I the eyes of men, if I have the eyes of God? They alone are sufficient to do me good, since by the aspect they give happinesse to all the Saints. I will seek for thee (O my beloved Lord) from the break of day till the dead time of the night. All places are solitary where thou art not, and where thou art, there onely is the fullnesse of all pleasures.

The Gospell upon Wednesday, the second week in lent, S. *Mat.* 20.

The request of the Wife of *Zebedee* for her sonnes *Iames* and *Iohn*.

And Iesus going up to Ierusalem, took the twelve Disciples secretly, and said to them, behold

behold wee go up to Ierusalem, and the Son of man shall be delivered to the cheif Priest and to the Scribes, and they shall condemne him to death, and shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again.

Then came to him the mother of the sonnes of Zebedee with her sonnes adoring and desiring something of him, who said to her, what wilt thou? She saith to him, Say that these my two sonnes may sit one at thy right hand, and one at thy left hand in thy Kingdome. And Iesus answering said, you know not what you desire. Can ye drink of the cup that I shall drinke of? They say to him we can, He saith to them, My cup indeed you shall drinke of: but to sit at my right hand and left, is not mine to give to you, but to whom it is prepared of my Father.

Moralities.

1. WHat a short life have we, and yet such large and vast ambitions? We fear every thing like mortall men, and yet desire all, as if we should be immortall upon earth. It is a strange thing to observe how the desire of honour slides even amongst the most refined devotions. Some one is counted an Angell of heaven amongst men, who hath not forsaken his pretences upon earth. Ambition sleeps in the

the bosomes of persons consecrated for the Altars. It overthrowes some whom luxury could not stir; and moves those whom avarice could not touch. We desire all to be known and to seem what we are not: but this seeming is that which doth bewitch us. All passions grow old and weaker by age; only the desire of worldly riches & honours, is a thing which we never put off till we come to the grave. Why do we so extremely torment our poor life, by running after this shadow of honour, which we cannot follow without trouble, nor possesse without fear, nor lose without sorrow? Is it not a strange folly that men love such vanities till the very last instant of their own ruines, and fear nothing, so they may tumble into precipices of gold and silver?

2. What great paines you take for these children, as if they did not more belong to God then you: you cast day and night where to place them when the providence of God (which is the great Harbinger of the world) hath already markt their lodgings. One is settled in a good Religious course, another in the grave, another perhaps shall have more then is necessary to make him a good man. *Eve* imagined that her sonne *Cain* (having all the world) would have become some great God, when ambition made him a devil incarnate. You shall rarely make your children

dren great Saints by getting them great honours. You desire they should possesse all that which overthrows them; and pretending to make a building with one hand, you destroy it with the other. By all your earnest wishes, and all your laborious endeavours (for advancement of your children) you effect nothing, but thereby give them inticements to pleasure and weapons for iniquity.

3. Whereupon should we build our ambitions, if not upon the bloud of the holy Lamb? At the foot of the Crosse we behold a God covered with bloud, crowned with thorns, and reproaches, who warns us to be humble; and at the same time we egarly pursue worldly glory & ambition. We resemble that unhappy daughter of *Miltiades*, who did prostitute her self under her fathers Trophees. By our unmeasurable hunting after honours amongst the ignominies of Iesus Christ, we abandon our selves to dishonour, and make no other use of the Crosse, but only to be a witnesse of our infidelity.

Aspirations.

AVoid, be gone you importunate cares of worldly goods and honours; you little tyrants which burn the bloud within our veins, and fill the most innocent pleasures of our life with bitter sorows, what have I more

to

to do with you? My children shall be what God will. They shall be but too rich when they have virtue for their portion, and but too high when they shall see a true contempt of the world under their feet. God forbid that I should go about any worldly throne upon the holy Lambs bloud, or that I should talk of honours, when there is mention made of the holy crosse. O Jesus thou father of all true glories, thou shalt from henceforth be my onely crown. All greatnesse where thou art not, shall to me be onely basenesse, I will mount up to thee by the stairs of humility, since by those thou camest down to me. I will kisse the paths of mount Calvary, which thou hast sprinkled with thy precious bloud, and esteem the Crosse, above all worldly things, since thou hast consecrated it by thy cruell pains; and brought us forth upon that dolours bed to the day of thy eternity.

The Gospel upon Thursday the second week in Lent, out of *S. Luke* 16.

Of the rich Glutton and poor Lazarus.

THere was a certain rich man, and he was clothed with purple and silk, and he fared every day magnifically. And there was a certain beggar

begger called Lazarus, that lay at his gate full of sores, desiring to be filled of the crums that fell from the rich mans table, but the dogs also came, and licked his sores. And it came to passe that the begger died, and was carried of the Angels into Abrahams bosome. And the rich man also died, and he was buried in hell, and lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosome. And he crying said, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger into water, for to cool my tongue, because I am tormented in this flame. And Abraham said to him, Son remember that thou didst receive good things in thy life time, and Lazarus likewise evill: but now he is comforted, and thou tormented. And beside all these things, between us and you, there is fixed a great Chaos: that they which will passe from hence to you, may not, neither go from thence hither. And he said, then, father, I beseech thee that thou wouldest send him to my fathers house, for I have five brethren, for to testifie unto them, lest they also come into this place of torments. And Abraham said to him, they have Moses and the Prophets: let them hear them. But he said, no, father Abraham, but if some man shall go from the dead to them, they will do pennance. And he said to him, if they hear not Moses and the Prophets, neither if one shall rise again from the dead, will they believe.

Mora-

Moralities.

1. A Rich man and a poor, meet in this world, the one loden with treasures, the other with ulcers. They both meet in the other world, the one in a gulf of fire, the other in an Abyss of delights: Their ends are as different as their lives were contrary: to teach us that he which shall consider rightly, the end of all worldly sins and vanities will have in horrour the desire of them. And as there is nothing, for which godly poor men may not hope, so is there nothing which wicked rich men should not fear. He that is proud of riches, is proud of his burdens, and chains, but if he unload them upon the poor, he will be eased of his pain, and secured in his way.

2. The life of man is a marvelous Comedy; wherein the greatest part of our actions are plaid under a curtain, which the divine providence draws over them to cover us. It concealed poor *Lazarus*, & kept him in obscurity, like the fish which we never see till it be dead. But Jesus draws the curtain, and makes himself the historian of this good poor man, shewing us the state of his soul, of his body, of his life & death. He makes him appear in *Abrahams* bosome as within the temple of rest and happiness, and makes him known to the rich man as to the treasurer of hells riches. Are not we unworthy the name

which

which we carry, when we despise the poor, and hate poverty as the greatest misery? since the Sonne of God having once consecrated it upon the throne of his Manger, made it serve for his spouse during life, and his bride-maid at the time of his death.

3. This rich glutton dreamed, and at the end of his dream found himself buried in hell. All those pomps of his life were scattered in an instant as so many nocturnall illusions, and his heart filled with eternall grief and torment. His first misery is a sudden, unexpected and hideous change from a huge sea of delicacies, into an unsufferable gulf of fire: where he doth acknowledge that one of the greatest vexations in misery is to have been happy. Another disaster which afflicts him, is to see *Lazarus* in *Abrahams* bosome, to teach us that the damned are tormented by Paradise, even to the very lowest par of Hell; and that the most grievous of their torments is, they can never forget their losse of God. So saith *Theophilact* that *Adam* was placed over against the terrestriall Paradise from whence he was banished, that in his very punishment he might see the happinesse he had lost by his foul fault. Now you must adde to the rest of his sufferings the great Chaos which (like a diamond wall) is between hell and Paradise, together with the privation of all comfort; those losses

without remedy; that wheel of eternity, where death lasteth for ever, and the end begins again without ceasing, and the torments can never fail or diminish.

4. Do good with those goods which God hath given you, and suffer them not to make you wicked; but employ your riches by the hands of virtue: If gold be a child of the Sun, why doe you hide him from his father? God chose the bosome of rich *Abraham*, to be the Paradise of poor *Lazarus*. So may you make the needy feel happinesse by your bounty; your riches shall raise you up, when they are trodden under your feet. The Prophet saith, you must sow in the field of Alms, if you desire to reap in the mouth of Mercy.

Aspirations.

O God of justice, I tremble at the terrour of thy judgements. Great fortunes of the world (full of honour and riches) are fair trees, oft times the more ready for the ax: Their weight makes them apt to fall, and prove the more unhappy fuell for eternall flames. O Jesus, father of the poor, and King of the rich, I most humbly beseech thee never give my heart in prey to covetousnesse, which (by loading me with land) may make me forget heaven. I know that death must consume me to the very bones, & I shall then possesse nothing but what I have given for

thee. Must I then live in this world (like a Griffin) to hoard up much gold and silver, whereof I shall never have use, & still be vexed with care how to preserve it? O most merciful Lord, suffer me not to be taught by hell fire, that which I may have neglected to learn out of thy Gospel. I most heartily renounce all luxury and pomp of the world, and this carnall life, which would alwayes busie it self about my body. If thou be pleased to make me rich, I will be so for the poor; and if thou make me poor, I wil make my self rich in thee, who art the true riches of thine elect.

The Gospel upon *Friday* the second week in Lent, S. *Matth.* 21.

Of the Master of a Vineyard whose Son was killed by his Farmers.

ANother Parable hear ye: A man there was, an housholder, who planted a Vineyard, and made a hedge round about it, and digged in it a presse, and builded a Tower, and let it out to Husbandmen, and went forth into a strange Countrey. And when the time of fruit drew nigh, he sent his servants to the Husbandmen, to receive the fruits thereof. And the Husbandmen apprehending his servants, one they beat,

another they killed, and another they stoned. Again, he sent other servants more then the former; and they did to them likewise. And last of all he sent to them his Son, saying, They will reverence my Son. But the Husbandmen seeing the Son, said within themselves, This is the heir, come let us kill him, and we shall have his inheritance. And apprehending him, they cast him forth out of the Vineyard, and killed him. When therefore the Lord of the Vineyard shall come, what will he doe to those Husbandmen? They say to him, The naughty men he will bring to naught: and his Vineyard he will let out to other Husbandmen, that shall render him the fruits of their seasons.

Iesus saith to them, have you never read in the Scriptures, The stone which the builders rejected, the same is made into the head of the corner? By our Lord was this done, and it is marvellous in our eyes. Therefore I say to you, that the Kingdome of God shall be taken away from you, and shall be given to a Nation yielding the fruits thereof. And he that falleth upon this stone, shall be broken: and on whom it falleth it shall all to bruise him. And when the chief Priests and Pharisees had heard his Parables, they knew that he spake of them. And seeking to lay hands upon him, they feared the multitudes: because they held him as a Prophet.

1. We have reason to fear all that is in us; yea even the gifts of God: All his favours are so many chains; If they bind us not to doe our duty, they will bind us to the punishment due for that neglect. Our soul is given us by God as a thing borrowed from heaven, we must not be too prodigall of it. We must dig up ill roots as we doe in land cultivated: The time will come, that we must render up the fruits; & shall we then present thorns? Examine every day how you profit, and what you doe: draw every day a line, but draw it toward eternity. What can you hide from God who knows all? What can you repay to God who gives all? and how can you requite Jesus who hath given himself?

2. How many messengers doth God send to our hearts without intermission, and how many inspirations which we reject? So many Sermons which we do not observe, & so many examples which we neglect. Jesus comes in person by the Scrament of the Altar, and we drive him from us, to crucifie him, when we place the Devil and Mortall sin in his room. What other thing can we expect for reward of all these violences, but a most fearful destruction, if ye do not prevent the sword of justice, by walking in the paths of mercy? Our vanities which at first are like small threds, by the contempt of Gods grace, come

to be great cables of sin. He that defers his repentance is in danger to lose it, and will be kept out of the Ark with the croking Raven, since he hath neglected the mourning of the sorrowfull Dove.

3. It is a most horrible thing to see a soul left to it self, after it hath so many times forsaken the inspirations of God. It becomes a desolate Vineyard, without inclosure. The wild Boar enters into it and all unclean and ravenous creatures do there sport and leap without controul. God hangs clouds over it, but will let no drop of water fall upon it. The Sun never looks upon it with a loving eye: all there, is barren, venemous, and near to hell. Therefore above all things we must fear to be forsaken of God. Mercy provoked, changes it self into severe Justice. All creatures will serve (as Gods instruments) to punish a fugitive soul, which flies from him by her ingratitude, when he drawes her to him by the sweetnesse of his benefits.

Aspirations.

ALas, O great father of the worlds family I am confounded to see thy vineyard so ill ordered, made so barren and spoiled. My passions domineer, like wild beasts, and devour the fruits due to thy bounty. I am heartily sorry I have so little esteemed thy graces, and to have preferred all that (which makes

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me contemptible) before thee. I do this day renounce all the abuſes of my ſoul. I will grow and proſper under thy bleſſings: I will flouriſh under thy aſpect, and fructifie under thy protection. Command onely thy graces and ſweet dews of heaven (which are as paps of thy favours) to rain upon me and water this rotten trunk of my heart. Speak to that eye of love; that beautifull eye of Ieſus that it wil ſhine upon me but once with that ray, which doth make ſouls happy for ever.

The Goſpel upon Saturday the ſecond week in Lent, S. *Luke* 15.

Of the prodigall Child.

AND he ſaid, a certain man had two ſons; and the younger of them ſaid to his father, Father, give me the portion of ſubſtance that belongeth to me: and he divided unto them the ſubſtance. And not many dayes after, the younger ſon gathering all his things together, went from home into a far Countrey, and there he waſted his ſubſtance, living riotouſly. And after he had ſpent all, there fell a ſore famine in that Countrey, and he began to be in want; and he went and cleaved to one of

the Citizens of that Countrey, and he sent him into his Farm to feed swine. And he would fain have filled his belly of the husks that the swine did eat, and no body gave unto him. And returning to himself, he said, How many of my fathers hirelings have abundance of bread, and I here perish for famine? I will arise, and will go to my father, and say to him, father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son, make me as one of thy hirelings. And rising up he came to his father; and when he was yet far off, his father saw him, and was moved with mercy, and running to him, fell upon his neck and kissed him. And his son said to him Father, I have sinned against heaven and before thee, I am not now worthy to be called thy son. And the father said to his servants, Quickly bring forth the first stole, and do it on him, and put a ring upon his hand, and shooes upon his feet, and bring the fatted calf, and kill it, and let us eat and make merry, because this my son was dead, & is revived, was lost, & is found. And they began to make merry. But his elder son was in the field, and when he came and drew nigh to the house, he heard musick & dancing: & he called one of the servants, and asked what these things should be? And he said to him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. But he had indignation, & would not

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go in. His father therefore going forth, began to desire him. But he answering, said to his father, Behold, so many years do I serve thee, & I never transgressed thy commandment, and thou didst never give me a kid to make merry with my friends. But after that thy sonne, this that hath devoured his substance with whores, is come, thou hast killed for him the fatted calf. But he said to him, Sonne, thou art alwayes with me, and all my things are thine. But it behoved us to make merry and be glad, because this thy brother was dead, and is revived; was lost, and is found.

Moralities.

1. THis parable is a true table expressing the excursions of a prodigall soul and her return to the mercy of God by the way of repentance. Note that the first step which she trode toward her own destruction (as *Cain* did) was her departing from God, not by changing of place, but of heart. It departed from the chiefest light, which made it fall into an eclipse of reason and so into profound darknesse. She diverted her self from the greatest bounty, which made her encline toward all wickednesse (being strayed from her soveraign being) which made her become just nothing.

2. She continued in sinne, as in a country which was just nothing, where she was vexed

on all sides with disquiet, with cares, with fears and discontents. All sins tosse their followers, as the ball is tossed at Baloon. Vanity sends them to pride: pride to violence; violence to avarice: avarice to ambition, ambition to pomp and riot: pomp to gluttony: gluttony to luxury: luxury to idlenesse: idlenesse to contempt and poverty, and that poverty brings them to all worldly misery. For all mischiefs follow a wicked soul which departing from God thinks to find a better condition.

3. Affliction opens the eyes of man, and makes him come to himself that he may the better return to God. There is no journey so farre as when a man departs from himself not by place but by manners. A sea of Licentiousnesse interposeth it self between his soul and innocence, to divorce her from the way of goodnesse: But Gods grace is a burning wind, which dries it up; and having brought man to himself, takes him by the hand and leads him even to God.

4. O what a happy thing it is to consider the effects of Gods mercy in the entertainment of the good father to his prodigall son: The one had lost all which he had of a good sonne: but the other had not lost what belonged to a good father. The sonne had yet said nothing, when fatherly affection pleaded for him in the heart of his father; who felt the:

the dolours of a ſpirituall labour; and his entrails were moved to give a ſecond birth to his ſonne. Though he were old, yet he went the pace of a young man: Charity gives him wings to flie to the embracements of his loſt child. He is moſt joyfull of all that comes with him, evē of his very poverty. This without doubt ſhould give us a marvellous confidence in Gods mercy, when we ſeek it with hearty repentance. It is a ſea of bounty which waſheth away all that is amiſſe. Since he hath changed the name of maſter into that of father, he will rather command by love, then raign by a predominant power. No man ought to diſpair of pardon except he, who can be as fully wicked as God is good, none is ſo merciſull as God, none is ſo good a father as he: for when you may have loſt your part of all his virtues, you can never (while you live) loſe the poſſibility of his mercy. He will receive you between his arms without any other reaſon but your return by repentance.

5. The ſame Parable is alſo a true glaſſe ſhewing the life of thoſe young unthrifts, who think they are born onely for ſport, for their bellies and for pleaſure. They imagine their fathers keep for them the golden mines of Peru; and their life being without government, their expences are without meaſure. Some of them runne through the world; they wander into all places, but never enter

into

into consideration of themselves. They return from forain parts; loden with debts, and bring home nothing but some new fantasticall fashions, ips, cringes, and corantoes. There are many of them in whom pride and misery continue inseparable, after they have lost their money and their brains. Their fathers are causes of their faults, by gathering so much wealth for those, who know not how to use it. Yet if they have the true repentance of the prodigall child, he must not deny them pardon: But mercy must not be had of those who ask it by strong hand, or seek it by a counterfeit sorrow.

Aspirations.

IT is an accursed wandring to travel into the countrey of nothing. Where pleasure drops down as water from a storm; the miserable consequences whereof have leaden feet, which never remove from the heart. GoodGod what a countrey is that where the earth is made of quicksilver, which steals it self from under our feet when we think to tread upon it. What a countrey is that where if a man gathered one bud of roses, he must be forced to eat a thousand thorns, and be companion with the most nasty, filthy beasts in their stinking ordures, and be glad to eat of their loathso me drasse for want of other meat. Alas, I have suffered, and such a misery

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as this, is necessary to make me remember the happinesse which I possessed in thy house: O mercifull Father behold my prodigall soul which returns to thee and will have no other advocate but thy goodnesse; which as yet pleads for me within thy heart. I have consumed all which I had, but I could not consume thy mercy. For that is an Abysse which surpasseth that of my sins, and miseries. Receive me as a mercenary servant, If I may not obtain the name of a sonne. Why shouldst not thou receive that which is thine, since the wicked spirits have taken that which was not theirs? Either shevv me mercie, or else shevv me a heart more fatherly then thine, and if neither earth nor heaven can find the like, to vvhom vvouldst thou have me go but to thy self, vvho doest not yet cease to call me?

The Gospel upon the third Sunday in Lent, S. *Luke* 11.

Jesus cast out the Devil vvhich vvas dumb

AND *he was casting out a devil, and that was dumbe. And when he had cast out the devil, the dumbe spake, and the multitudes marvelled. And certain of them said, in Belzebub the Prince of Devils he casteth out Devils. And other tempting, asked him a sign from*

from Heaven. But he seeing their cogitations, said to them: Every Kingdome divided against it self, shall be made desolate, and house upon house shall fall. And if Satan also be divided against himself, how shall his Kingdome stand? because you say, that in Belzebub I do cast out Devils. And if I in Belzebub cast out Devils; your children, in whom do they cast out? Therefore they shall be your judges. But if I in the finger of God do cast out Devils, surely the Kingdome of God is come upon you. When the strong armed keepeth his court, those things are in peace that he possesseth; but if a stronger then he come upon him, and overcome him, he will take away his whole armour, wherein he trusted, and will distribute his spoyls. He that is not with me, is against me; And he that gathereth not with me, scattereth. When the unclean spirit shall depart out of a man, he wandreth through places without water, seeking rest; and not finding, he saith, I will return into my house whence I departed. And when he is come, he findeth it swept with a besome, and trimmed. Then he goeth and taketh seven other spirits worse then himself, and entring in they dwell there. And the last of that man is made worse then the first.

And it come to passe, when he said these things, a certain woman lifting up her voyce out of the multitude, said to him, Blessed is the wombe that bare thee, and the paps that thou didst suck.

But

But he said, Yea rather, blessed are they that hear the word of God, and keep it.

Moralities.

1. THe Almond tree is the first which begins to flourish, and is often first nipt with frost. The tongue is the first thing which moves in a mans body, and is soonest caught with the snares of Satan. That man deserves to be speechlesse all his life, who never speaks a word better then silence.

2. Jesus, the eternall word of God, came upon earth to reform the words of man: his life vvas a lightning, and his vvord a thunder, vvhich vvas povverfull in effect, but alvvayes measured vvithin his bounds. He did fight against ill tongues in his life, and conquered them all in his death. The gall and vinegar vvhich he took, to expiate the sins of this unhappy tongue, do shevv hovv great the evil vvas, since it did need so sharp a remedy. He hath cured by suffering his dolours vvhat it deserved by our committing sins. Other vices are determined by one act, the tongue goes to all: it is a servant to all malitious actions, and is generally confederate vvith the heart in all crimes.

3. We have just so much Religion as vve have government of our tongues: A little thing serves to tame vvild beasts, and a small

ſtern will ſerve to govern a ſhip; Why then cannot a man rule ſo ſmall a part of his body? Is it not ſufficient to avoid lying, perjuries, quarrels, injuries, ſlanders and blaſphemies, ſuch as the Scribes and Phariſees did vomit out in this Goſpel againſt the purity of the Sonne of God. We muſt alſo repreſs idle talk, and other frivolous and unprofitable diſcourſes. There are ſome perſons vvho have their hearts ſo looſe, that they cannot keep them vvithin their breſts, but they vvill quickly ſvvim upon their lips, vvithout thinking vvhat they ſay, and ſo make a ſhift to vvound their ſouls.

4. Imitate a holy Father called *Siſus*, vvho prayed God thirty years together every day to deliver him from his tongue, as from a capitall enemy: You ſhall never be very chaſte of your body, except you do very vvell bridle your tongue. For looſneſſe of the fleſh proceeds ſometimes from liberty of the tongue: Remember your ſelf that your heart ſhould go like a clock, vvith all the juſt and equall motions of his ſprings: and that your tongue is the finger, vvhich ſhevvs hovv all the hours of the day paſs. Vvhen the heart goes of one ſide, & the tongue of another, it is a ſure deſolation of your ſpirits kingdome. If Jeſus ſet it once at peace and quiet, you muſt be very carefull to keep it ſo; and be very fearfull of relapſes. For the multiplying of long con-

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tinued sinnes, brings at last hell it self upon a mans shoulders.

Aspirations.

O Word incarnate, to whom all just tongues speak, and after whom all hearts do thirst and languish; chase from us all prating devils, and also th se which are dumb: the first provoke and loose the tong to speak wickedly, & the other bind it when it should confesse the truth. O peace-making *Solomon*, appease the divisions of my heart, and unite all my powers to the love of thy service. Destroy in me all the marks of Satans Empire, and plant there thy Trophees and Standards, that my spirit be never like those devils which seek for rest, but shall never find it. Make me preserve inviolable the house of my conscience, which thou hast cleansed by repentance, and clothed with thy graces: that I may have perseverance to the end without relapses, and so obtain happinesse without more need of repentance.

The Gospel upon Munday the third week in Lent, *S. Luke* 4.

Jesus is required to do Miracles in his own Country.

AN*d he said to them, Certes, you will say to me this similitude, Physitian cure thy self:*

as great things as we have heard done in Capharnaum, do also here in thy Country. And he said, Amen I say to you, that no Prophet is accepted in his own Country. In truth I say to you, there were many widows in the dayes of Elias in Israel, when the heaven was shut three years and six moneths, when there was a great famine made in the whole earth; and to none of them was Elias sent, but into Sarepta of Sidon, to a widow woman. And there were many Leopers in Israel under Elizeus the Prophet, and none of them made clean but Naaman the Syrian. And all in the Synagogue were filled with anger, hearing these things. And they rose, and cast him out of the City: and they brought him to the edge of the hill whereupon their City was built, that they might throw him down headlong. But he passing through the midst of them, went his way.

Moralities.

1. THe malignity of mans nature undervalueth all that which it hath in hand, and little esteems many necessary things because they are common. The Sun is not counted rare, because it shines every day, and the elements are held contemptible, since they are common to the poor as well as the rich. Jesus was despised in his own Country, because he was there known to all the world, and the disdain of that ungratefull Nation closed

closed the hands of his great bounty. Is it not a great unhappinesse to be weary and tyred with often communicating? to be wicked because God is good, & to shut up our selves close, when he would impart himself to us: Men make little account of great benefits, & spiritual helps for that they have them present. They must lose those favours to know them well, and seek outrageously without effect, what they have kickt away with contempt, because it was easily possest.

2. The choices and elections of God are not to be comprehended within our thoughts, but they should be adored by our hearts. He is Master of his own favours, and doth what he will in the Kingdomes of Nature, Grace, and Glory. He makes Vessells of Potters earth, of gold and silver. He makes Holydaies and working daies (saith the Wise man) his liberalities are as free to him, as his thoughts. We must not examine the reason why he doth elevate some, and abase others. Our eye must not be wicked, because his heart is good. Let us content our selves that he loves the humble, and to know, that the lowest place of all, is most secure. No man is made reprobate without justice, no man is saved without mercy. God creates men to repair in many, that which he hath made; and also to punish in the persons of many, that which he hath not made.

3. Iesus

3. Iesus doth not cure his brethren and yet cures strangers; to shew that his powers are not tied to any Nation but to his own will. So likewise the graces of God are not to be measured according to the nature of him who recieves them, but by the pure bounty of him who gives them. The humility of some, doth call him, when the presumption of others doth estrange him. The weak grounds of a dying law, did no good to the Iews, who disdained the grace of Iesus Christ: And that disdain deprived them of their adoption; of the glory of the New Testament; of all the promises, and of all Magistracy. They lost all because they would keep their own wills. Let us learn by the grace of God to desire earnestly that good which we would obtain effectually. Persons distasted and surfeited cannot advance much in a spiritual life. And he that seeks after perfection coldly, shall never find it.

Aspirations.

THy beauties (most sweet Iesus) are without stain, thy goodness without reproach, and thy conversation without importunity. God forbid I should be of the number of those souls which are distasted with Manna, and languish after the Onions of Egypt. The more I taste thee, the more I incline to do thee honour. Familiarity with an infi-

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nite thing, begets no contempt but only from those whom thou dost dispise for their own faults. O what high secrets are thy favours. O what Abysses are thy graces. We may wish and run: But except thou cooperate, nothing is done. If thou cease to work, all is undone. I put all my happiness into thy hands: It is thou alone which knoweſt how to chuse what we most need, by thy soveraign wisdome and thou giveſt it by thy extream bounty.

The Gospell upon Thursday, the third week in Lent, S. *Mat.* 18.

If thy Brother offend thee tell him of it alone.

BVt if thy brother shall offend against thee, goe and rebuke him betweene thee and him alone; if he shall hear thee, thou shalt gain thy brother: and if he will not hear thee, join with thee besides, one or two, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church: and if he will not hear the Church, let him be to thee as the Heathen and the Publican. Amen. I say to you, whatsoever ye shall bind upon earth, shall be bound also in heaven: and whatsoever ye shall loose upon earth, shall be loosed also in heaven. Again I say to you, that if two

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of you shall consent upon earth, concerning every thing whatsoever they ask, it shall be done to them of my Father which is in Heaven: for where there be two or three gathered in my name, there am I in the midst of them.

Then came Peter unto him, and said, Lord, how often shall my brother offend against me, and I forgive him? untill seven times? Iesus said to him, I say not to thee untill seven times, but untill seventy times seven times.

Moralities.

1. THe Heavens are happy that they go alwaies in one measure & in so great a revolution of ages, do not make one false step: but man is naturally subiect to fail. He is full of imperfections and if he have any vertues he carries them like dust against the wind or snow against the sun. This is the reason which teaches him that he needs good advice.

2. It is somewhat hard to give right correction, but much harder to receive it profitably. Some are so very fair spoken that they praise all which they see, and because they will find nothing amisse, they are ordinarily good to no body. They shew to those whom they flatter, their vertues in great, & their faults in little; they will say to those who are plunged in great disorders, they have no other fault, but that they are not

sufficiently carefull of their own health. Others do correct with such sharpnesse and violence that they wound their own hearts to cure other mens, and seem to have a greater minde to please their own passions, then to amend those whom they would instruct. Correction should be accompanied with sweetnesse but it must carry withall a little vigour, to make a right temper and to keepe a mean between softnesse and austerity. Jesus in the Prophet *Isai* is called both a rod and a flower: to shew us (according to *Origen*) that he carries severity mingled with sweetnesse; to use either of them according to the diversity of persons.

3. It is not a very easie thing to receive brotherly correction patiently, we are so farre in love with being well thought of. And after we have lost the tree of life, (which is vertue it self) we would keep the bark of it, which is onely reputation. All shadows proceed from those bodies upon which somewhat shines; honour is the child of a known vertue: and many, when they cannot get one lawfull, are willing to have a Bastard. This is the cause why so many resemble those serpents, which requite them with poison, who sing to them pleasant songs. Whatsoever is spoken to instruct them, makes them passionate, and dart out angry speeches against those, who speak to them mild and gentle words

words of truth, and tending to their salvation Rest assured you can never get perfection, except you count it a glory to learn, and discover your own imperfections.

4. There is nothing of more force then the praiers of just men: which are animated by the same spirit, & cimented together with perfect concord. They are most powerfull both in heaven and earth. When they desire what God will, they are alwaies heard; if not according to the wishes of their own nature, yet according to the greater profits of his grace. He is alwayes happy, who hath that which he would; because he knows how to wish what is fitting, and finds means to obtain what he desires, by reason of his abstinence from coveting that which cannot be had.

5. We must not offer to limit our goodnesse, but as it comes from an infinite God, we should make it as near being infinite as we can. He gives the lie to virtues, who will reduce them to a certain number. We must never be weary of well doing, but imitate the nature of celestiall things which never make any end but to begin again.

Aspirations.

O God what spots are in my soul, and how little do I looke into my own imperfections? Wilt thou never shew me to my self (for some

some good time) that I may cure my self, by horrour of seeing what I am, since I do so often wound my self, by being too indulgent to my own naughty affections. It is a great offence to break the glass which representeth me to my self by brotherly correction, and to think I shall commit no more sins when no body will take liberty to reprove me. I will humble my self to the very dust, and mount up to thy glory by contempt of my own baseneſſe: Alas, must my soul be alwaies so far in love with it self, that it cannot suffer the remonstrance of a friend? how will it then endure the tooth of an enemy? what can she love, being so partial to her self, if she do not love most ugly darkness: O, my redoubted Master, I fear thine eyes which see those obscurities, which the foolish world takes to be brightneſſe. If I cannot be alwaies innocent, make me at least acknowledge my self faulty, that I may know my self as I am; to the end thou mayest know me for an object capable of thy mercy.

The Gospel upon Wednesday the third week in Lent, Saint *Matthew* 15.

The Pharisees asked Jesus, Why do thy Disciples contradict ancient Traditions?

Then came to him from Ierusalem, Scribes and Pharisees, saying, Why do thy Disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. But he answering, said to them, Why do you also transgresse the commandement of God for your tradition? For God said, Honour Father and Mother: and he that shall curse Father or Mother dying, let him die. But you say, Whosoever shall say to Father or Mother, The gift whatsoever proceedeth from me, shall profit thee, and shall not honour his Father or his Mother: and you have made frustrate the commandment of God for your own tradition. Hypocrites, well hath Esay prophesied of you, saying, This people honoureth me with their lips, but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men.

And having called together the multitude unto him, he said to them, Hear ye and understand, Not that which entreth into the mouth defileth a man, but that which proceedeth

of the mouth, that defileth a man. Then came his Disciples and said to him, Dost thou know that the Pharisees when they heard this word were scandalized? But he answering, said, All planting, which my heavenly Father hath not planted, shall be rooted up. Let them alone, blind they are, guides of the blind: and if the blind be guide to the blind, both fall into the ditch. And Peter answering, said to him, Expound us this parable. But he said, Are you also as yet without understanding? Do you not understand, that all that entreth into the mouth, goeth into the belly, and is cast forth into the privie? But the things that proceed out of the mouth, come forth from the heart, and those things defile a man. For from the heart come forth evil cogitations, murders, adoutteries, fornications, thefts, false testimonies, blasphemies: These are the things that defile: but to eat with unwashen hands, doth not defile a man.

Moralities.

1. THe spirit of man is wretched, & makes it self business by being disquieted with petty little things: & tormenting it self with formalities, whilest it lives in a deep neglect of all that which is most essential to her salvation. The Pharises did place their perfections in washing themselves every hour of the day; in bearing writs of the Law upon their foreheads, and thorns upon their heels; but

made no scruple to take away the honor due to fathers & mothers from their children; to make spoil of the world by a ravenous avarice (which took upon it the apparance of piety) and to give up innocent bloud under shew of justice. The world doth now furnish it self with such like devotions. Some make it a sin to look upon a fair flower with delight: to eat with a good appetite: to drink cool wine in hot weather: to burn a paper, upon which the name of Iesus is written: to tread upon two straws that lie a cross. But to sell mony to usury, to remember injuries for ever, to keep a poor workmans wages, to oppress the weak, to accuse the innocent, to spoil miserable persons: These are the little sins which pass for virtues in this world. Assure your self that such proceedings are abominable before God; & there can be no better devotion in the world then to have a true and right feeling of God, & to live in honesty, not sophisticated, but such as is produced out of the pure lights of nature. The conscience of hypocrites is a spiders web, whereof no garment can ever be made. Hypocrisie is a very subtil fault, and a secret poison, which kills other virtues with their own swords.

2. Iesus is our great Master, who hath abridged six hundred and thirteen Precepts of the old Testament within the law of love. Do but love (saith Saint *Augustine*) and do

what you vvill: but then your love must go to the right fountain, which is the heart of God. It is in him you must cherish and honour your neareſt friends; and for him also you are bound to love even your greateſt enemies. Be not afraid to shew him your heart stark naked, that he may pierce it vvith his arrows; for the wounds of such an archer are much more precious then rubies. You shall gain all by loving him; and deare hit self, vvhich comes from this love, is the gate of life. If you love him truly, you vvilll have the three conditions of love, which are, to serve him, to imitate him, and to suffer for him. You must serve him vvith all fidelitie in your prayers, and all your actions: you must imitate him (vvhat possibly you can) in all the passages of his life; And you must hold it for a glory to participate (vvith a valiant patience) all the fruits of his Croſs.

Aſpirations.

O Great God, vvho judgeſt all hearts, and doeſt penetrate the moſt ſecret retiremēts of our conſciences, drive away from me all counterfeit Phariſaical devotions, which are nothing but ſhews, & cannot ſubſiſt but by falſe apparencies. O my God, my Ieſus, make me keep the Law of thy love, and nothing elſe. It is a yoke vvhich brings vvith it more honor then burden; It is a yoke which hath

hath wings, but no heavineſſe: Make me ſerve thee (O my Maſter) ſince thou beholdeſt the ſervices of all the Angels under thy feet: Make me imitate thee (O my Redeemer) ſince thou art the originall of all perfections: make me ſuffer for thee (O King of the afflicted) and that I may not know what it is to ſuffer, by knowing what it is to love.

The Goſpel on Thurſday the third week in Lent, S. *Luke* 4.

Jeſus cured the Fever of *Simons* Mother in Lavv.

And Jeſus riſing up out of the Synagogue, entred into Simons houſe, and Simons wives mother was holden with a great Fever, and they beſought him for her. And ſtanding over her, he commanded the Fever, and it left her: And incontinent riſing, ſhe miniſtred to them. And when the Sun was down, all that had diſeaſed of ſundrie maladies, brought them to him: But he impoſing hands upon every one, cured them. And Devils went out from many, crying and ſaying, that thou art the Son of God. And rebuking them, he ſuffered them not to ſpeak that they knew he was Chriſt. And when it was day, going forth he went into a Deſert place, and the multitudes ſought him, and came

vers unto him: and they held him, that he should not depart from them. To whom he said, That to other Cities also must I Evangelize the Kingdome of God: because therefore I was sent. And he was preaching in the Synagogues of Galilee.

Moralities.

1. A Soul within a sick body, is a Princesse that dwels in a ruinous house: Health is the best of all temporall goods; without which all honors are as the beams of an eclipsed Sun: Riches are unpleasing, and all pleasures are languishing. All joy of the heart subsists naturally in the health of the body. But yet it is true, that the most healthfull persons are not alwaies the most holy. What profit is there in that health, which serves for a provocation to sinne, for an inticement to worldly pleasure, and a gate to death? The best souls are never better nor stronger, then when their bodies are sick: their diseases are too hard for their mortall bodies; but their courage is invincible. It is a great knowledge to understand our own infirmities. Prosperity keepsus from the view of them, but adversity shews them to us. We should hardly know what death is, if so many diseases did not teach us every day that we are mortall. *Semiramis* the proudest of all Queens had made a law whereby she was to be adored

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in ſtead of all the gods, but being humbled by a great ſickneſſe, ſhe acknowledged her ſelf to be but a woman.

2. All the Apoſtles pray for this holy woman which was ſick, but ſhe herſelf asked nothing, nor did complain of any thing. She leaves all to God, who is only Maſter of life and death. She knew that he which gives his benefits with ſuch bounty, hath the wiſdome to chuſe thoſe which are moſt fit for us. How do we know whether we deſiring to be delivered from a ſickneſſe, do not aske of God to take away a gift which is very neceſſary to our ſalvation? That malady or affliction which makes us diſtaſte worldly pleaſures, gives us a diſpoſition to taſte the joyes of heaven.

3. How many ſicke perſons in the heate of a Feaver promiſe much, and when they are well again perform nothing. That body which carried all the marks of death in the face, is no ſooner grown ſtrong by health (which rejoyceth the heart & fils the vains with bloud) but it becomes a ſlave to ſin. The gifts of God (being abuſed) ſerve for nothing but to make it wicked, and ſo the ſoul is killed by recovery of the fleſh. But this pious woman is no ſooner on foot but ſhe ſerves the Author of life and employes all thoſe limbs, (which Jeſus cured of the Feaver) to prepare ſome proviſions to refreſh him. He that will not uſe

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Aspirations.

O Word Incarnate, all Feavers and Devils flie before the beams of thy redoubted face. Must nothing but the heat of my passions alwayes resist thy powers and bounties? To what maladies and indispositions am I subject? I have more diseases in my soul then limbs in my body. My weakness bends under thy scourges, and yet my sinnes continue still unmoveable. Stay (O benigne Lord) stay thy self near me. Cast upon my dull and heavy eyes, one beam from those thine eyes, which make all storms clear, and all disasters happy. Command that my weakness leave me, and that I may arise to perform my services due to thy greatness, as I will for ever owe my salvation to thy infinite power and bounty.

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The Gospel upon Friday the third week in Lent, S. *Iohn* 4.

Of the Samaritan woman at *Iacobs* Well, neer Sichar.

HE cometh therefore into a Citie of Samaria, which is called Sichar, beside the Maner, that Iacob gave to Ioseph his sonne, And there was there the fountain of Iacob. Iesus therefore wearied of his journey, sate so upon the fountain. It was about the sixth hour.

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eth of this water, shall thirst again: but he that shall drink of the water that I will give him, shall not thirst for ever: but the water that I will give him shall become unto him a fountain of water springing up unto life everlasting. The woman saith to him, Lord, give me this water, that I may not thirst, nor come hither to draw.

Iesus saith to her, Go call thy husband, and come hither. The woman answered and said, I have no husband. Iesus saith to her, Thou hast said well, that I have no husband: for thou hast had five husbands, and he whom thou now hast, is not thy husband. This thou hast said truely.

The woman saith to him, Lord, I perceive that thou art a Prophet. Our Fathers adored in this mountain, and you say, that Ierusalem is the place where men must adore. Iesus saith to her, Woman believe me, that the hour shall come, when you shall neither in this mountaine, nor in Ierusalem, adore the Father. You adore, that you know not: We adore that we know: for salvation is of the Iews: but the hour cometh, and now is, when the true adorers shall adore the Father in spirit and veritie. For the Father also seeketh such to adore him. God is a spirit, and they that adore him, must adore in spirit and verity. The woman saith to him, I know that Messias cometh, (which is called Christ) therefore when he cometh, he will

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And incontinent his Disciples came: and they marvelled that he talked with a woman. No man for all that said, What seekest thou, or why talkest thou with her? The woman therefore left her water pot, and she went into the Citie, and saith to those men, Come and see a man that hath told me all things whatsoever I have done: Is not he Christ? They went forth therefore out of the Citie, and came to him.

In the meantime the Disciples desired him, saying, Rabbi, eat. But he said to them, I have meat to eat which you know not. The Disciples therefore said one to another, hath any man brought him for to eat? Iesus saith to them, My meat is to do the will of him that sent me, to perfect his work. Do not you say, that yet there are foure moneths, & harvest cometh? Behold I say to you, lift up your eyes, and see the Countries, that they are white already to harvest: And he that reapeth, receiveth hire, and gathereth fruit unto life everlasting, that both he that soweth, and he that reapeth, may rejoce together. For in this is the saying true, that it is one man that soweth, and it is another that reapeth. I have sent you to reap that which you laboured not: others have laboured, and you have entred into their labours.

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And of that citie many believed in him of the Samaritanes, for the word of the woman giving testimony, that he told me all things whatsoever I have done. Therefore when the Samaritanes were come to him, they desired him that he would tarry there. And he tarried there two dayes. And many moe beleeved for his own word: and they said to the woman, That now, not for thy saying do we believe: for our selves have heard, and do know, that this is the Saviour of the world indeed.

Moralities.

1. THe God of all power is weary, the main sea desires a drop of salt water: the King of Angels becomes a suppliant for a little part of all that which is his own. This Gospel shews us clearly the love of God toward humane nature and the infinit zeal which he hath to the salvation of souls. Is it not a thing which should load us with confusion, to see that he who is filled with all felicities hath onely one thirst, which is, that we should thirst after him, and that we should make chief account of that living water which he carrieth within his breast, which indeed properly is grace, the onely way to glory.

2. Behold the difference between *Iacobs* Well, and the Well of Iesus; between contentments of the world, and the pleasures of God. The Well of *Iacob* is common to men

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The Gospel upon Wednesday the third week in Lent, Saint *Matthew* 15.

The Pharisees asked Jesus, Why do thy Disciples contradict ancient Traditions?

Then came to him from Jerusalem, Scribes and Pharisees, saying, Why do thy Disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. But he answering, said to them, Why do you also transgresse the commandement of God for your tradition? For God said, Honour Father and Mother: and he that shall curse Father or Mother dying, let him die. But you say, Whosoever shall say to Father or Mother, The gift whatsoever proceedeth from me, shall profit thee, and shall not honour his Father or his Mother: and you have made frustrate the commandment of God for your own tradition. Hypocrites, well hath Esay prophesied of you, saying, This people honoureth me with their lips, but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men.

And having called together the multitudes unto him, he said to them, Hear ye and understand, Not that which entreth into the mouth defileth a man, but that which proceedeth out

of the mouth, that defileth a man. Then came his Disciples and said to him, Dost thou know that the Pharisees when they heard this word were scandalized? But he answering, said, All planting, which my heavenly Father hath not planted, shall be rooted up. Let them alone, blind they are, guides of the blind: and if the blind be guide to the blind, both fall into the ditch. And Peter answering, said to him, Expound us this parable. But he said, Are you also as yet without understanding? Do you not understand, that all that entreth into the mouth, goeth into the belly, and is cast forth into the privie? But the things that proceed out of the mouth, come forth from the heart, and those things defile a man. For from the heart come forth evil cogitations, murders, adulteries, fornications, thefts, false testimonies, blasphemies: These are the things that defile: but to eat with unwashen hands, doth not defile a man.

Moralities.

1. THe spirit of man is wretched, & makes it self business by being disquieted with petty little things: & tormenting it self with formalities, whilest it lives in a deep neglect of all that which is most essential to her salvation. The Pharises did place their perfections in washing themselves every hour of the day; in bearing writs of the Law upon their foreheads, and thorns upon their heels; but

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made no scruple to take away the honor due to fathers & mothers from their children; to make spoil of the world by a ravenous avarice (which took upon it the apparance of piety) and to give up innocent bloud under shew of justice. The world doth now furnish it self with such like devotions. Some make it a sin to look upon a fair flower with delight: to eat with a good appetite: to drink cool wine in hot weather: to burn a paper, upon which the name of Iesus is written: to tread upon two straws that lie a cross. But to set mony to usury, to remember injuries for evil to keep a poor workmans wages, to oppress the weak, to accuse the innocent, to spoil miserable persons: These are the little sins which pass for virtues in this world. Assure your self that such proceedings are abominable before God; & there can be no better devotion in the world then to have a true and right feeling of God, & to live in honesty, not sophisticated, but such as is produced out of the pure lights of nature. The conscience of hypocrites is a spiders web, whereof no garment can ever be made. Hypocrisie is a very subtil fault, and a secret poison, which kills other virtues with their own swords.

2. Iesus is our great Master, who hath abridged six hundred and thirteen Precepts of the old Testament within the law of love. Do but love (saith Saint *Augustine*) and do

what you vvill: but then your love muſt go to the right fountain, which is the heart of God. It is in him you muſt cheriſh and honour your neareſt friends; and for him alſo you are bound to love even your greateſt enemies. Be not afraid to ſhew him your heart ſtark naked, that he may pierce it vvith his arrows; for the wounds of ſuch an archer are much more precious then rubies. You ſhall gain all by loving him; and deathit ſelf, vvhich comes from this love, is the gate of life. If you love him truly, you vvilll have the three conditions of love, which are, to ſerve him, to imitate him, and to ſuffer for him. You muſt ſerve him vvith all fidelitie in your prayers, and all your actions: you muſt imitate him (vvhat poſſibly you can) in all the paſſages of his life; And you muſt hold it for a glory to participate (vvith a valiant patience) all the fruits of his Croſs.

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Jeſus cured the Fever of *Simons* Mother in Law.

And Jeſus riſing up out of the Synagogue, entred into Simons houſe, and Simons wives mother was holden with a great Fever, and they beſought him for her. And ſtanding over her, he commanded the Fever, and it left her: And incontinent riſing, ſhe miniſtred to them. And when the Sun was down, all that had diſeaſed of ſundrie maladies, brought them to him: But he impoſing hands upon every one, cured them. And Devils went out from many, crying and ſaying, that thou art the Son of God. And rebuking them, he ſuffered them not to ſpeak that they knew he was Chriſt. And when it was day, going forth he went into a Deſert place, and the multitudes ſought him, and came

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2. All the Apostles pray for this holy woman which was sick, but she herself asked nothing, nor did complain of any thing. She leaves all to God, who is only Master of life and death. She knew that he which gives his benefits with such bounty, hath the wisdome to chuse those which are most fit for us. How do we know whether we desiring to be delivered from a sickness, do not aske of God to take away a gift which is very necessary to our salvation? That malady or affliction which makes us distaste worldly pleasures, gives us a disposition to taste the joyes of heaven.

3. How many sicke persons in the heate of a Feaver promise much, and when they are well again perform nothing. That body which carried all the marks of death in the face, is no sooner grown strong by health (which rejoyceth the heart & fils the vains with bloud) but it becomes a slave to sin. The gifts of God (being abused) serve for nothing but to make it wicked, and so the soul is killed by recovery of the flesh. But this pious woman is no sooner on foot but she serves the Author of life and employes all those limbs, (which Jesus cured of the Feaver) to prepare some provisions to refresh him. He that will not use

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1. THe God of all power is weary, the main sea desires a drop of salt water: the King of Angels becomes a suppliant for a little part of all that which is his own. This Gospel shews us clearly the love of God toward humane nature and the infinit zeal which he hath to the salvation of souls. Is it not a thing which should load us with confusion, to see that he who is filled with all felicities hath onely one thirst, which is, that we should thirst after him, and that we should make chief account of that living water which he carrieth within his breast, which indeed properly is grace, the onely way to glory.

2. Behold the difference between *Iacobs* Well, and the Well of Iesus; between contentments of the world, and the pleasures of God. The Well of *Iacob* is common to men

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and beasts; to shew unto us that a man which glorifieth himself of his sensual delights, makes a Trophee of his own baseness and a triumph of his fault. It is just as if *Nebuchodonesser* forsaking his crown and throne (to transform himself into a beast) should brag, that he had gotten a handsom stable, and very good hay. But the fountain of Jesus holds in it the water of graces, a wholesome water pure and Christalline; which brings us to the society of Angels. The water of *Iacob* though it be but a water for beasts, yet it is hard to obtain: There are many which run mad after riches, honours and contentments of this world, and can never come to possesse them: They live in a mill, and gain nothing out of it, but the noise and dust. They turn round about upon the wheel of disquiet, and never rest. But if a good fortune some times cast them a bone, there are a hundred dogs which strive to catch it. All their life is nothing but expectation, and their end onely despair. Whereas the Well of Iesus is open to all the world; he seeketh, he asketh, he calleth, he giveth *gratis* he requireth nothing of us but our selves, and would have us for no other reason but onely to make us happy. The Well of *Iacob* begetteth thirst, but doth not quench it. Do not you consider that the Samaritan woman left her pot there and did not drink? After so many fantomes and illusions

sions, which do amuse worldlings, they must part from the world with great thirst. But the fountains of our Saviour free us from the desire of all creatures, and do establish within mans spirit, an object of which the heart can never lose the delight. O happy Samaritan! (saith Saint *Ambrose*) which left her pot empty, that she might return full of Iesus Christ. She did no wrong to her fellow citizens, for if she brought no water to the town, yet she made the fountain it self come thither.

3. Is it not a shamefull thing that God should seek us amongst the heats of his love and sufferings, desireth nothing but us; is contented with the possession of our heart, and yet we cannot be contents with him? Shal not we forsake all the disorders of a sensuall life which hinder the effect of Gods grace? Shall not we forsake and leave behind us our pitcher, bidding farewell to all those occasions which lead us to sinne, to avoid that fire whereof we have reason to fear the smoke?

Aspirations.

O (Unexhaustible fountain of all beauties that my soul hath been long alienated from thee. I have so many times run after the salt waters of worldly pleasures and contentments, which have not ceased to kindle a wicked thirst within my veins, in such a violent proportion, that I could not quench it.

But

now (O sweet Saviour) my soul (being weary and distasted with all the fading delights of this transitory world) doth languish incessantly after thee. Whether the break of day begin to gild the mountains with his brightnesse, whether the Sunne be advanced high in his course, or whether the night do cast a dark vail over all mortall things. I seek and desire thy entertainments, which are the onely sweet Ideas of my soul. I plunge my self within the contemplation of thy greatnesse, I adore thy powers: The thirst which torments me (by loving thee) is so precious, that I would not lose it to drink Nectar; and I can never quench it, but in the streams of those delights and pleasures, which proceed from the throne of the holy Lamb.

The Gospel upon Saturday the third week in Lent

S. Iohn. the 8.

Of the woman found in adultery.

And Iesus went into the mount Olivet, and early in the morning again he came into the temple, and the people came to him, and sitting he taught them.

And the Scribes and Pharisees bring a woman taken in adultery, and they did set her in the midst, and said to him, Master, this woman

was

was even now taken in adultery. And in the law Moses commanded to stone such. What sayest thou therefore? and this they said tempting him, that they might accuse him. But Iesus bowing himself down, with his finger wrote in the earth. When they therefore continued asking him, he lifted up himself, and said to them, He that is without sin of you, let him first throw the stone at her. And again bowing himself, he wrote in the earth. And they hearing, went out one by one beginning at the Seniors, and Iesus alone remained, and the woman standing in the midst. And Iesus lifting up himself, said to her, Woman, where are they that accused thee? Hath no man condemned thee? Who said, No man, Lord. And Iesus said, Neither will I condemn thee. Go and now sin no more.

Moralities.

1. MEn naturally love better to censure the life of another, then to examine their own. The Ravens accuse Doves, and he sits often upon a Tribunall to condemn vice, who doth lodge it in his heart. Many resemble the Cocks which crow against a Basilisk, and yet bear the seed of it in their intrails. Reason would alwayes, that we begin to reform others, by the censure of our own life. No word can carry such life & vigour with it, as that which is followed by action. To talk all and

and do nothing, is to build with one hand, and destroy with the other. The land of the living shall never be for those, who have their tongues longer then their arms.

2, To what purpose is it to speak good words, and yet lead an ill life? A man can neither hide himself from God nor himself: his conscience is a thousand witnesses. Those who were ready to lift up their hands to stone the adulterous woman, were diverted, and departed with confusion, seeing their sins written in the dust, with certain figures to expresse them. If we could alwayes behold our own life before our eyes (as a piece of Tapistry) we should there see so many Serpents amongst flowers, that we would have more horrour of our own sins, then will to censure those who are like our selves.

3. God shews mercy, but will not suffer his mildnesse to be abused, sin must not print its steps upon his clemency. It is a false repentance for a man to act that which himself hath condemned; and after so many relapses, to take but one fall into everlasting pain. The ordinary Glosse observes, that our Saviour bended down, when he wrote upon the earth, to shew that the remembrance of our sins lay heavy upon him: But when he began to pardon, he arose up; to teach us, what joy and comfort he takes in the Kingdome of his mercy.

Aspirations.

O Soveraign Judge, who sittest upon a Tribunal seat, born up with truth and power; make me rather judge mine own life, then censure the lives of others. Must I be full of eyes without, and blind within? Shew me my stains, and give me water to wash them out. Alas, I am altogether but one stain, and thou art all purity. My soul is ashamed to see it self so dark before thy light, and so smutted over, before thine immortall whiteneſſe. Doe not write me upon the ground, as a child of earth; write me in heaven, since I am the portion which thou hast purchased with thy precious blood: Blot out my sins, which are but too deeply graven upon my hands, and pardon, by thine infinite mercy, what thou mayest condemn by justice.

The Gospel upon Sunday the fourth week in Lent, S. *Iohn* 6.

Of the five Fishes, and two Barly Loaves.

After these things Iesus went beyond the Sea of Galilee, which is of Tiberias; and a great multitude followed him, because they saw the signs which he did upon those that were sick. Iesus therefore went up into the mountain, and there he sate with his Disciples. And the Pasche was

was at hand, the Festivall day of the Iewes. When Iesus therefore had lifted up his eyes, and saw that a very great multitude cometh to him, he saith to Philip, Whence shall we buy bread, that these may eat? and this he said, tempting him, for himself knew what he would doe. Philip answered him, two hundred penyworth of bread is not sufficient for them, that every man may take a little piece. One of his Disciples, Andrew the brother of Simen Peter, saith to him, There is a Boy here that hath five Barly Loaves, and two Fishes: but what are these among so many? Iesus therefore saith, Make the men sit down. And there was much grasse in the place. The men therefore sate down, in number about five thousand. Iesus therefore took the Loaves, and when he had given thanks, he distributed to them that sate. In like manner also the Fishes, as much as they would. And after they were filled, he said to his Disciples, Gather the fragments that are remaining, lest they be lost. They gathered therefore, and filled twelve baskets with fragments of the five Barly Loaves which remained to them that had eaten. Those men therefore when they had seen what a sign Iesus had done, said, That this is the Prophet indeed that is to come into the world. Iesus therefore when he knew that they would come to take him and make him a King, he fled again into the mountain himself alone.

Moralities.

Moralities.

1. WHat a happy thing it is to ſerve God, whoſe converſation is ſo worthy all love? See how he carried himſelf toward this poor multitude which followed him with ſuch zeal and conſtancy. It ſeems they were his children, that he carried them all upon his ſhoulders, that he had their names, their Countreys, their qualities, and the conditions of their ſmall fortunes graven in his heart. He is ſo tender over them, he ſo afflicts himſelf about them, as a Shepheard over his poor flock. He inſtructs them, he ſpeaks to them of heavenly things, he heals their maladies, he comforts their ſadneſſe, he lifts his eyes up to heaven for them; and for them he opens his divine hands (the treaſures of Heaven) and nouriſhes them by a miracle, as they had wholly reſigned themſelves to him with ſuch abſolute confidence. O how are we cheriſhed by heaven, ſince God doth bind himſelf to help us! And we ſhould be unfaithfull not to truſt him, who makes nature it ſelf ſo faithfull to us. It is here much to be obſerved, that God doth no miracles for his own profit; he doth not change ſtones into bread in the Deſart to nouriſh himſelf after that long faſt which he did there make; but for his faithfull ſervants he alters the courſe of nature; and being auſtere to himſelf, he becomes indulgent to us; to teach us, that

we

we should dispoyl our selves of self-love, which ties us to our own flesh, and makes us so negligent to our neighbour.

2. What precious thing is to be gotten by following the world, that we should forsake Jesus in the Desart, and run after vain hopes at Court, and great mens houses, where we pretend to make some fortune? how many injuries must a man dissemble? how many affronts must he swallow? how many deadly sweats must he endure to obtain some reasonable condition? how many times must he sacrifice his children, engage his own conscience, & offer violences to others to advance the affairs of great men? And after many years service, if any fore-aird or ruinous business committed to his charge (in the pursuit whereof he must walk upon thorns) shall chance to miscarry, all the fault must be laid upon a good officer; and if he prove unlucky, he shall ever be made culpable, and in the turning of a hand all his good services forgotten and lost: and for a final recompence, he must be loaden with infinite disgraces. It is quite contrary in the service of God: for he encourages our virtues, he supplies our defects, governs our spirituall, and yet neglects not our temporal occasions. He that cloathes the flowers of the Meadows more gorgeously then Monarchs, who lodges so many little Fishes in golden & azure shells, he who doth

but open his hand and repleniſhes all nature with bleſſings, if we be faithful in keeping his Commandements, will never forſake us at our need. But yet we find all the difficulties of the world to put our truſt in him, we villifie our cares of eternitie: and by ſeeking after worldly things whereby to live, we torment our ſelves, and in the end loſe our own lives. A man that muſt die, needs very few worldly things; a very little Cabbin will ſuffice nature, but whole Kingdomes will not ſatisfie covetouſneſſe.

3. Jeſus flies from Scepters, and runs to the Croſſe; he would have no worldly Kingdomes, becauſe their Thrones are made of Ice, and their Crowns of Glaſſe. He valued the Kingdome of God above all things, that he might make us partakers of his precious conqueſt; and infinite rich prize. But now it ſeems that heaven is not a ſufficient Kingdome for us; men run after land, and itch after the ambition of fading greatneſſe: and ſometimes all their life paſſeth away in great ſins, and as great troubles to get a poor title of three letters upon their Tomb. Alas! doe we know better then God, in what honour conſiſts, that we muſt ſeek after that which he did avoid, and not imitate that which he followed?

Let us follow God, and believe that where he is there can be no deſart or ſolitude for us.

us. They shall never taste the delights of virtue that feed upon the joyes of vanity. All worldly pleasures are Comets made fat with the smoaks and vapours of the earth; and instead of giving light and brightnesse, they bring forth murders and contagions: but the following of God is alwayes sweet, and he which suffers thereby, changes his very tears into nourishment.

Aspirations.

O My God! Shall I alwayes run after that which flies from me, and never follow Jesus who follows me by incomparable paths, and loves me even while I am ungratefull. I will no more run after the shadows of worldly honour, I will no more have my own will, which both is, and hath proved so unfaithful. I will put my self into the happy course of Gods disposition, for all which shall happen unto me, either in time or eternity. His carefull eye watches over me, it is for me that his hands have treasures, and the very Desarts possesse abundance. O crucified love, the most pure of all beauties, it is for thee that so many generous Champions have peopled the Desarts, and passed the streams of bitternesse and sorrow, bearing their crosses after thee; and thereupon have felt the sweetnesse of thy visits amongst their cruell rigours. God forbid that I should give the

lie to so great and so generous a company. I goe to thee, and will follow thee amongst the desarts; I run not after bread, I run after thy divine person, I will make much of thy wounds, I honour thy torments, I will conform my self to thee, that I may find joy amongst thy dolours, and life it self amongst thine infinite sufferings.

The Gospel upon Munday the fourth week in Lent, S. *Iohn.* 2.

Of the whipping buyers and sellers out of The Temple.

AND *the Pasch of the Iews was at hand and Iesus went up to Ierusalem, and he found in the Temple them that sold Oxen, and Sheep, and Doves, and the Bankers sitting. And when he had made, as it were, a whip of little cords, he cast them all out of the Temple, the sheep also and the oxen, and the money of the Bankers he poured out, and the tables he overthrew. And to them that sold Doves, he said, Take away these things hence, and make not the house of my Father a house of Merchandise. And his Disciples remembred that it is written, The zeal of thy house hath eaten me. The Iews therefore answered, and said to him,*

What ſign doſt thou ſhew us, that thou doeſt theſe things? Ieſus anſwered and ſaid to them. Diſſolve this Temple, & in three dayes I will raiſe it. The Iews therefore ſaid, in fourty and ſix years was this Temple built, and wilt thou raiſe it in three dayes? But he ſpake of the Temple of his body. Therefore when he was riſen again from the dead, his Diſciples remembred that he ſaid this, & they believed the Scripture, and the word that Ieſus did ſay. And when he was at Ieruſalem in the Paſche upon the feſtivall day, many believed in his name, ſeeing his ſigns which he did. But Ieſus did not commit himſelf unto them, for that he knew all, & becauſe it was not needfull for him that any ſhould give teſtimony of man: for he knew what was in man.

Moralities.

1. Piety is a ſilver chain hanged up aloft, which ties heaven and earth, ſpirituall and temporall, God and man together. Devotion is a virtue derived to us from the Father of all light, who gives us thereby means to hold a traffick or commerce with Angels. All which is here below, ſinks by its proper weight, & leans downward toward naturall corruption: Our ſpirit though it be immortall, would follow the weight of our bodies, if it were not indued with the knowledge of

God

God which works the same effect in it, as the Adamant doth with iron: for it pierceth and gives it life, together with a secret and powerfull spirit, from which all great actions take their beginning: You shall never do any great act if the honour of God, and the reverence of sacred things shall not accompany all your pretences. For if you ground your piety upon any temporall respects, you resemble that people which believes the highest mountains do support the skies.

2. There are no sinnes which God doth punish more rigorously, nor speedily, then those which are committed against devotion and piety: He doth not here take up the scourge against naughty Iudges, usurers and unchaste persons, because the Church is to find a remedy against all faults which happen in the life of man. But if a man commit a sinne against Gods Altar, the remedy grows desperate. King *Ozias* felt a leprosie rise upon his face at the instant when he made the fume rise from the censor which he usurped from the high Priests. *Ely* the chief Priest was buried in the ruins of his own house for the sacriledge of his children, without any consideration of those long services with he had performed at the Tabernacle. Keep your self from symonies, from irreverence in Churches, and from

abusing Sacraments. He can have no excuse which makes his Iudge a witnesse.

3. Iesus was violently moved by the zeal which he bare to the house of his heavenly Father. But many wicked rich men limit their zeal onely to their own families. They build great Palaces upon the peoples bloud, and they nothing care though all the world be in a storm, so long as they (and what belongs to them) be well covered. But there is a revenging God who doth insensibly dig up the roots of proud Nations, and throws disgrace and infamy upon the faces of those who neglect the glories of Gods Altars to advance their own. He who builds without God, doth demolish, and whosoever thinks to make any great encrease without him, shall find nothing but sterility.

Aspirations.

O Most pure Spirit of Iesus, which wast consummate by zeal toward the house of God, wilt thou never burn my heart with those adored flames, wherewith thou inspirest chaste hearts? Why do we take so much care of our houses (which are built upon quicksilver, and roll up and down upon the inconstancies of humane fortunes) while we have no love nor zeal towards Gods Church, which is the Palace we should chuse here upon earth, to be as the Image of

heaven above? I will adore thy Altars (all my life) with a profound humility. But I will first make an Altar of my own heart, where I will offer sacrifice; to which I doubt not but thou wilt put fire with thine own hand.

The Gospel upon Tuesday the fourth week in Lent, S. *Iohn* 7.

The Iews marvel at the learning of Iesus who was never taught.

AND when the festivity was now half done, Iesus went up into the Temple and taught. And the Iews marvelled, saying, how doth this man know letters, whereas he hath not learned? Iesus answered them, and said my doctrine is not mine but his that sent me. If any man will do the will of him, he shall understand of the doctrine whether it be of God, or I speak of my self, he that speaketh of himself seeketh his own glory. But he that seeketh the glory of him that sent him, he is true, and injustice in him there is not. Did not Moses give you the Law, and none of you doth the Law? Why seek you to kill me? The Multitude answered and said, thou hast a Devil, who seeketh to kill thee? Iesus answered and said to them, One work I have done, and you do all marvel. Therefore Moses gave you circumcision, not

that

that is of Moſes, but of the Fathers, and in the Sabbath ye circumcise a man. If a man receive circumciſion in the Sabbath, that the law of Moſes be not broken, are you angry at me becauſe I have healed a man wholly in the Sabbath? Iudge not according to the face, but judge juſt judgement.

Certain therefore of Ieruſalem ſaid, Is not this he whom thy ſeek to kill: And behold, he ſpeaks openly, and they ſay nothing to him. Have the Princes known indeed that this is Chriſt? But this man we know whence he is, But when Chriſt cometh, no man knoweth whence he is. Ieſus therefore cried in the Temple, teaching and ſaying, Both me you do know, and whence I am you know; and of my ſelf I am not come. But he is true that ſent me, whom you know not. I know him, becauſe I am of him, and he ſent me. They ſought therefore to apprehend him, and no man laid hands upon him becauſe his hour was not yet come. But of the multitude many believed in him.

Moralities.

1. It appears by this Goſpel that Ieſus was judged according to apparences, not according to truth. It is one of the greateſt confuſions which is deeply rooted in the life of man, that every thing is full of painting, and inſtead of taking it off with a ſpunge, we fo-

ment

tmenit, and make our illusions voluntary. The Prophet *Isay* adviseth us to use our judgement, as men do leaven to season bread. All the objects pr esented to our imaginations, which we esteem are fading, if we do not adde some heavenly vigour to help our judgement.

2. To judge according to apparences is a great want both of judgement and courage. The first makes us preferre vanity before truth; the second gives that to silk and golden clothes, which is properly due to virtue: We adore painted coles and certain dark fumes covered outwardly with snow; But if we did know how many great miseries and what beastly ordure is hidden unde cloth of gold, silk, and scarlet, we would complain of our eyes for being so farre without reason. It is a kind of Apostacy and rebellion against Gods providence, to judge without calling God to be a president in our counsell; or to take in hand any humane inventions without the assistance of his Spirit.

3. God is pleased to lodge pearls within cockles; and bestows his treasures of wisdome and virtue, many times upon persons, who have the most unfashionable outsides, to countercheck humane wisdome. He makes his oratours of those who are speechlesse; and numbers of frogs and flies to overthrow mighty armies. He makes Kings out of shepherds, and serves himself of things which

are not, as if they were. The most pleasing Sacrifice which he receives upon earth, is from the humble; and when we despise those, we divert the honours of God. We offer Sacrifice to the worlds opinion, like the Sages of Egypt; who did light candles and burn incense to Crocodiles. The Jewes lost their faith to follow apparences: and there is no shorter way to Apostacy then to adore the world and neglect God.

4. An ill opinion make folks many times passe a rash judgement: They mount into Gods chair to judge the hearts of men: The chaste Doves are used like Ravens, and Ravens like Swans. Opinion puts false spectacles upon our eyes, which make faults seem virtues, and virtues crimes. Yet nevertheless we should think that virtuous persons will not conceive an ill suspition of their neighbour without a very sure ground: St. *Iohn Climachus* saith, fire is no more contrary to water, then rash judgement is to the state of repentance. It is a certain sign, that we doe not see our own sins, when we seek curiously after the least defects of our neighbour. If we would but once enter into our selves, we should be so busie to lament our own lives, that we should not have time to censure those of others.

Aspi-

Aspirations.

O Judge most redoubtable, who do plant thy throne within the heart of man; who judgest the greatest Monarchs, without leaving them power to appeal; Thy judgements are secret and impenetrable: That which shines to our eyes like a Diamond, is like a contemptible worm in thy ballance. That which we value as a Star, thou judgest to be a cole. We have just so much greatnesse, virtue, and happinesse, as we have by entrance into thy heart. And he whom thou esteemest, needs not the judgement of mortall man. No innocent is justified, nor guilty person condemned without thee, and therefore I will from henceforth judge onely according to thee. I will lay down all my affections, and take thine, so far as I shall be able; and I will account nothing great but what shall be so in thy esteem.

The Gospel upon Wednesday the fourth week in Lent, S. *Iohn* 9.

Of the blind man cured by clay & spittle.

And Iesus passing by, saw a blind man from his Nativity: and his Disciples asked him, Rabbi, Who hath sinned, this man or

or his parents, that he should be born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God may be manifested in him. I must work the works of him that sent me whiles it is day, the night cometh when no man can work. As long as I am in the world, I am the light of the world. When he had said these things he spit on the ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him, Go, wash in the Pool of Siloe, which is interpreted, sent. He went therefore and washed, and he came seeing.

Therefore the neighbours, and they which had seen him before, that he was a beggar, said, Is not this he that sate and begged? Others said, that this is he. But others no, not so, but he is like him. But he said, That I am he. They said therefore to him, How were thine eyes opened? He answered, that man that is called Jesus, made clay, and anointed mine eyes, and said to me, Go to the Pool of Siloe, and wash: and I went and washed, and saw. And they said to him, Where is he? He saith, I know not. They bring him that had been blind to the Pharisees. And it was the Sabbath when Jesus made the clay, and opened his eyes.

Again therefore the Pharisees asked him, how he saw. But he said to them, he put clay upon mine eyes, and I washed, and I see. Certain

tain therefore of the Phariſees ſaid; This man is not of God, that keepeth not the Sabbath. But others ſaid, How can a man that is a ſinner do theſe ſignes? And there was a ſchiſme among them. They ſay therefore to the blind again, Thou, what ſayeſt thou of him that opened thine eyes? And he ſaid, that he is a Prophet. The Iews therefore did not believe of him, that he had been blind, and ſaw, until they called the Parents of him that ſaw, and asked them, ſaying; Is this your ſonne, whom you ſay that he was born blind? how then doth he now ſee? His Parents anſwered them, and ſaid, We know that this is our ſon, and that he was born blind: but how he now ſeeth we know not, or who hath opened his eyes we know not, aſk himſelf, he is of age, let himſelf ſpeak of himſelf. Theſe things his parents ſaid, becauſe they feared the Iews: For the Iews had now conſpired, that if any man ſhould confeſſe him to be Chriſt, he ſhould be put out of the Synagogue. Therefore did his Parents ſay, that he is of age, aſk himſelf. They therefore again called the man that had been blind, and ſaid to him, Give glory to God, we know that this man is a ſinner.

He therefore ſaid to them, Whether he be a ſinner, I know not; one thing I know, that whereas I was blind, now I ſee. They ſaid therefore to him, What did he to thee? How did he open thine eyes? He anſwered them, I have

have now told you, and ye have heard, why will you hear it again? will you also become his Disciples? They reviled him therefore, and said, be thou his Disciple; but we are the Disciples of Moses: we know that to Moses God did speak: but this man we know not whence he is. The man answered and said to them, For in this it is marvellous, that you know not whence he is, and he hath opened mine eyes. And we know that sinners God doth not hear. But if a man be a server of God and do the will of him, him he heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind; unless this man were of God, he could not do any thing. They answered and said to him, Thou wast wholly born in sinnes, and dost thou teach us? And they did cast him forth.

Iesus heard that they cast him forth, and when he had found him, he said to him, Dost thou believe in the Sonne of God? He answered and said, Who is the Lord, that I may believe in him? And Iesus said to him, Both thou hast seen him, and he that talketh with thee, he it is. But he said, I believe Lord: and falling down, he adored him.

Moralities.

1. IEsus the Father of all brightnesse (who walked accompanied with his twelve Apostles,

Apostles, as the Sun doth with the hours of the day) gives eyes to a blind man, and doth it by clay and spittle: to teach us, that none hath power to do works above nature, but he that was the Authour of it. On the other side, a blind man becomes a King over persons of the cleerest sight: & being restored to light, he renders again the same, to the first fountain from whence it came. He makes himself an Advocate to plead for the chiefest truth, and of a poor beggar becomes a confessor; & after he had deplored his misery at the Temple gate, teacheth all mankind the estate of its own felicities. We should (in imitation of him) love the light by adoring the fountain of it, and behave our selves as witnesses and defenders of the truth.

2. God is a light, and by his light draws all unto him: he makes a break of day by his grace in this life, which becomes afterward a perfect day for all eternity. But many lose themselves in this world, some for want of light, some by a false light, and some by having too much light.

3. Those lose themselves for want of light, who are not all instructed in the faith and maximes of Christian Religion; and those instead of approching near the light, love their own darkness. They hate the light of their salvation, as the shadow of death: and think that if you give them eyes to see their

blind-

blindnesse, you take away their life. If they seem Christians, they yet have nothing but the name & the appearance, the book of Jesus is shut from them, or if they make a shew to read, they may name the letters, but never can produce one right good word.

4. Others destroy themselves by false lights, who being wedded to their own opinions, & adoring the Chimeraes of their spirit; think themselves full of knowledge, just & happy; that the Sun riseth only for them, and that all the rest of the world is in darkness; they conceive they have the fairest stars for conductors; but at the end of their career they find (too late) that this pretended light, was but an *Ignis fatuus*, which led them to a precipice of eternal flames. It is the worst of all follies to be wise in our own eye sight, and the worst of all temptations is, for a man to be a devil to himself.

5. Those ruine themselves with too much light, who have all Gods law by heart, but never have any heart to that law. They know the Scriptures, all learning & sciences: they understand every thing but themselves: they can find spots in the Sun; they can give new names to the stars; they perswade themselvs, that God is all that they apprehend: But after all this heap of knowledge, they are found to be like the Sages of *Pharaoh*: and can produce nothing but bloud and frogs: Thay embroil

broil and trouble the world; they ſtain their own lives; and at their deaths leave nothing to continue but the memory of their ſins. It would be more expedient for them (rather then have ſuch light) to carry fire, wherewith to be burning in the love of God, and not to ſwell and burſt with that kind of knowledge. All learning which is not joined with a good life, is like a picture in the aire, which hath no table to make it ſubſiſt. It is not ſufficient to be elevated in ſpirit (like the Prophets) except a man do enter into ſome perfect imitation of their virtues.

Aſpirations.

O Fountain of all brightneſſe, before whom night can have no vail, who ſeeſt the day ſpring out of thy boſome, to ſpread it ſelf over all nature, wilt thou have no pity upon my blindneſs? will there be no medicine for my eyes which have ſo often grown dull and heavy with earthly humours. O Lord I want light, being alwaies ſo blind to my own ſinnes. So many years are paſt, wherein I have dwelt with my ſelf, and yet know not what I am. Self-love maketh me ſometimes apprehend imaginary virtues in great, and ſee all my crimes in little. I too often believe my own judgement, and adore my own opinions, as gods, and goddeſſes, & if thou ſend me any light I make

make so ill use of it, that I dazle my self, even in the brightenesse of thy day; making little or no profit of that which would be so much to my advantage, if I were so happy as to know it. But henceforth I will have no eyes but for thee: I will only contemplate thee (O life of all beauties) and draw all the powers of my soul into my eyes, that I may the better apprehend the mistery of thy bounties. O cast upon me one beam of thy grace so powerfull that it may never forsake me till I may see the day of thy glory.

The Gospell upon Thursday, the fourth week in Lent, St. Luke the 7.

Of the Widows Son raised from death to life at Naim by our Saviour.

AND it came to passe afterward he went into a City that is called Naim, *and there went with him his Disciples, and a very great multitude: and when he came nigh to the gate of the City, behold a dead man was carried forth, the only Son of his Mother: and she was a Widow, and a great multitude of the City with her whom when our Lord had seen, being moved with mercy upon her, he said to her, Weep not. And he came near, and*

touched

touched the coffin: and they that carried it, stood still: and he said, Young man, I say to thee, arise. And he that was dead, sate up, and began to speak. And he gave him to his Mother: and fear took them all; and they magnified God, saying, That a great Prophet is risen among us: and that God hath visited his People. And this saying went forth into all Iewry of him, and into all the Country about.

Moralities.

JEsus met at the Gates of Naim, (which is interpreted the Town of Beauties) a young man carried to burial, to shew us that neither beauty nor youth are freed from the Laws of death. We fear death, and there is almost nothing more immortal; here below every thing dies, but death it self. We see him alwaies in the Gospells, we touch him every day by our experiences, and yet neither the Gospells make us sufficiently faithfull, nor our experiences well advised.

2. If we behold death by his natural face, he seems a little strange to us, because we have not seen him well acted. We lay upon him sithes, bows and arrows; we put upon him ugly antick faces, we compass him round about with terrours and illusions, of all which he never so much as thought. It is a profound sleep in which Nature lets it self fall insensibly, when she is tired with the disquiets of this life.

life. It is a ceſſation of all thoſe ſervices which the ſoul renders to the fleſh. It is an execution of Gods will, and a decree common to all the world. To be diſquieted and drawn by the ears, to pay a debt which ſo many millions of men (of all conditions) have paid before us, is to do as a frog that would ſwim againſt a ſharp ſtream of a forcible torrent. We have been as it were dead to ſo many ages which went before us; we die piece-meal every day; we aſſay death ſo often in our ſleep; diſcreet men expect him, fools deſpiſe him, and the moſt diſdainfull perſons muſt entertain him. Shall vve not knovv and endeavour to do that one thing vvell, vvhich being once vvell performed, vvill give us life for ever? Me thinks it is rather a gift of God to die ſoon, then to ſtay late amongſt the occaſions of ſinne.

3. It is not death, but a vvicked life vve have cauſe to fear. That onely lies heavie, & both troubles us, and keeps us from underſtanding and taſting the ſvveets of death. He that can die to ſo many little dead and dying things (vvhich make us die every day by our unvvillingneſs to forſake thë (ſhall find that death is nothing to him. But vve vvould fain (in death) carry the vvorld vvith us upon our ſhoulders to the grave; & that is a thing vve cannot do. We vvould avoid the judgement of a juſt God, & that is a thing vvhich vve ſhould not

ſo

so much as thinke. Let us clear our accounts before we die, let us take order for our soul by repentance, & a moderate care of our bodies buriall : Let us order our goods by a good and charitable testament, with a discreet direction for the poor, for our children & kindred, to be executed by fit persons. Let us put our selves into the protection of the divine providence, with a most perfect confidence; and how can we then fear death, being in the arms of life

Aspirations

O Iesus, fountain of all lives, in whose bosome all things are living ; Iesus, the fruit of the dead, who hast destroyed the kingdome of death ; why should we fear a path, which thou hast so terrified with thy steps; honoured with thy bloud, & sanctified by thy conquests ? Shall we never die to so many dying things ? All is dead here for us, & we have no life, if we do not seek it from thy heart. What should I care for death though he come with all those grim, hideous & antick faces, which men put upon him, for when I see him through thy wounds, thy bloud, & thy venerable death, I find he hath no sting at all. If I shall walk in the shadow of death, and a thousand terrours shall conspire against me on every side to disturb my quiet, I will fear nothing, being placed in the arms of thy providence. O my sweet Master,

do

do but once touch the winding sheet of my body, which holds down my soul so often within the sleep of death and sin. Command me to arise and speak, and then the light of thy morning shall never set: my discourses shall be alwayes of thy praises, and my life shall be onely a contemplation of thy beautifull countenance.

The Gospel upon Friday the fourth week in Lent, S. *John* 11.

Of the raising of *Lazarus* from death.

AND *there was a certain sick man, Lazarus of Bethania, of the Town of Mary and Martha her sister. (And Mary was she that anointed our Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick,) his sisters therefore sent to him, saying, Lord, behold, he whom thou lovest is sick. And Jesus hearing, said to them, This sickness is not to death, but for the glory of God, that the Son may be glorified by it. And Jesus loved Martha and her sister Marie, and Lazarus. As he heard therefore that he was sick, then he tarried in the same place two dayes: Then after this he saith to his Disciples, Let us go into Judy again.*

The

The Disciples say to him, Rabbi, now the Iewes sought to stone thee, and goest thou thither again? Iesus answered, Are there not twelve houres of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world: but if he walk in the night, he stumbleth, because the light is not in him. These things he said: and after this he saith to them, Lazarus our friend sleepeth; but I go that I may raise him from sleep. His Disciples therefore said, Lord, if he sleep, he shall be safe. But Iesus spake of his death, and they thought that he spake of the sleeping of sleep. Then therefore Iesus said to them plainly, Lazarus is dead, and I am glad for your sake, that you may believe, because I was not there: but let us go to him. Thomas therefore who called Didymus, said to his condisciples, Let us also go, to die with him. Iesus therefore came, and found him now, having been four dayes in the grave. And Bethania was nigh to Ierusalem, about fifteen furlongs. And many of the Iewes were come to Martha and Mary to comfort them concerning their brother. Martha therefore when she heard that Iesus was come, went to meet him: but Mary sate at home. Martha therefore said to Iesus, Lord, if thou hadst been here, my brother had not died. But now also I know, that what things soever thou shalt ask of God, God will give thee. Iesus saith to her, Thy brother shall rise again. Martha saith to him, I know that he shall rise again

in the resurrection in the last day. Iesus said to her, I am the resurrection and the life: he that believeth in me, although he be dead, shall live. And every one that liveth and believeth in me, shall not die for ever. Believest thou this? She said to him, Yea, Lord, I have believed that thou art Christ the Son of God, that art come into this world.

Moralities.

1. OUr Saviour Jesus makes here a strong assault upon death, to cure our infirmities at the cost of his deatest friends; He suffered *Lazarus*, whom he loved tenderly, to fall into a violent sickneſſe, to teach us, that the bodies of Gods favourites are not free from infirmities; and that, to make men Saints, they must not enjoy too much health. A soul is never more worthy to be a house for God, then when she raiseth up the greatneſſe of her courage, the body being cast down with sickneſſe. A soul which suffers is a sacred thing. All the world did touch our Saviour before his Passion; The throng of people pressed upon him, but after his death he would not be touched by S. *Mary Maudlin*, because he was consecrated by his dolors.

2. The good sisters dispatch a messenger, not to a strange God, as they doe who seek for health by remedies, which are a thousand

times

times worse then the disease : But they addressed themselves to the living God ; the God of life and death, to drive away death. And to recover life, they were content only to shew the woūd to the faithfull friendship of the Physician. Without prescribing any remedies : for that is better left to his providence, then committed to our passion.

3. He deferres his cure to raise from death. The delay of Gods favours, is not alwaies a refusall, but somtimes a double liberality, the vows of good men are paid with usury : It was expedient that *Lazarus* should die, that he might triumph over death, in the triumph of Iesus Christ. It is here that we should alwayes raise high our thoughts, by considering our glory in the state of resurrection ; he would have us believe it, not onely as it is a lesson of Nature imprinted above the skies, upon the plants or elements of the world, and as a doctrine which many ancient Philosophers had by the light of nature ; but also as a belief which is fast joyned to the faith we have in the Divine providence, which keeps our bodies in trust under its seal within the bosome of the earth, so that no prescription of time can make laws to restrain his power, having passed his word, and raised up *Lazarus* who was but as one grain of seed in respect of all posterity.

4. Ie

4. Jesus wept over *Lazarus*, thereby to weep over us all. Our evils were lamentable, & could never sufficiently be deplored, without opening a fountain of tears within heaven, and within the eyes of the Son of God. This is justly the river which comes from that place of all pleasure to water Paradise. How could those heavenly tears come from any other then the place of all delight, since they issued from a brain and from eyes which were united to the divinity? And how should they not water Paradise since for so many ages they have flowed over the Church for producing the fruits of justice. The balme of Egypt could not grow without water of that well which was commonly called the fountain of Jesus: because the blessed Virgin had there washed the clothes of her dear Sonne: And we have no Odour of vertue, nor good conversation, which is not directly barren) except it be moystned with the merit of our Saviours tears.

Aspirations.

O Eyes of my Saviour from whence the sun receives his clearest light: fair eyes which onely deserve eternall joyes and delights. Why should you this day be moistened with tears? Thou didst give me (O onely love of my heart) the blood of thy soul before thou shedst that of thy body. There are so many things to make me weep and I feel

them

them so little, that if thy teare do not weep for me, I shall alwayes be miserable. Water then (O my sweet Master) the barrennesse of my soul from that fountain of blessing, which I have opened within thine eyes and heart; I have opened it by my sins, and let it I beseech thee blesse me by thine infinite mercies.

The Gospel upon Saturday the fourth week in Lent, S. *Iohn* 8.

Upon our Savious words, I am the light of the world.

AGain therefore Iesus spake to them, saying, I am the light of the world, he that followeth me, walketh not in darknesse, but shall have the light of life. The Pharisees therefore said to him, Thou givest testimony of thy self, thy testimony is not true. Iesus answered and said to them although I do give testimony of my self, my testimony is true; because I know whence I came, and whether I go: but you know not whence I came, or whether I go. You judge according to the flesh, I do not judge any man. And if I do judge, my judgement is true, because I am not alone, but I and he that sent me, the Father. And in your Law it is written, that the testimony of

true. I am he that give testimony of my self: and he that sent me, the Father, giveth testimony of me. They said therefore to him, Where is thy Father? Iesus answered, Neither me do you know, nor my Father: if you did know me, perhaps you might know my Father also. These words Iesus spake in the Treasury, teaching in the Temple, and no man apprehended him, because his hour was not yet come.

Moralities.

1. THere is in the blessed Trinity a communicating light, to which nothing is communicated: another light which is communicative and communicated: and a third light which is communicated, but not communicating. The first is the heavenly Father, who gives but takes nothing. The second is that of the Son, who takes from his Father and gives to the Holy Ghost all that can be given. The third is the Holy Ghost which receives equally from the Father & the Son, and doth produce nothing in the Trinity. But Jesus illuminating from all eternity, this state (for ever to be adored) did vouchsafe to descend into the Countrey of our darknesse, to scatter it by his brightnesse. It is he that hath thrown down the Crocodiles and Bars from profane Altars; who hath broken so many Idols; who hath overthrown so

many

many Temples of the adulterers and murdering gods, to plant the honours of his heavenly Father. He hath invested the world during so many ages, with the shining of his face. He doth not cease to give light, nor to kindle in our hearts many inspirations, which are like so many stars to conduct us to the fountain of all our happinesse. You are very blind if you doe not see this, and much more miserable if you despise it.

2. It is most dangerous to do as the Jews did, to speak every day to the light, and yet love their own darknesse. Screech-owls find holes and nights to keep themselves from day, which they cannot abide. But he that flies from the face of God, where can he find darknesse enough to hide himself? When he shall be within the gulf of sin, his own conscience will light up a thousand torches to see his punishments. It is the worst of all mischiefs, to pay for the contempt of the fountain of light by suffering eternall darknesse.

3. Let us behold the conversation of Jesus Christ as a sea mark, stickt all over with lights: his life gives testimony of his Sanctity: his miracles publish his power; his law declares his infinite wisdome, his Sanctity gives us an example to imitate, his power gives the strength of Authority, to make him the more readily obeyed; and from his wis-

dome faith is given us to regulate and govern our belief.

Aspirations.

O My Lord Jesus, the spirit of all beauties, and the most visible of all lights, what do the eyes of my soul, if they be not always busied in the contemplation of thy brightnesse. When I find thou art departed from me, methinks I am buried within my self, and that my soul is nothing else, but a Sepulchre of terrours, phantomes and deaths; But when thou returnest by thy visits and consolations, I am cheerfully revived, and my heart leaps in thy presence, as a child rejoiceth at sight of his dear nurse. O Light of lights, which dost illuminate man coming into this world, I will contemplate thee at the Sun-rising above all creatures. I will follow thee with mine eyes all the day long, and I will not leave thee at Sun setting, for there is nothing can be in value near like thee. It belongs onely to thee (O Sun of my soul) to arise at all hours and to give light at midnight, as well as at noon-day.

The

The Gospel upon Passion-Sunday. S. *Iohn* the 8.

Upon these words, Who can accuse me of sin.

WHich of you shall argue me of sin? If I say the verity, why doe you not believe me? He that is of God, heareth the words of God: therefore you hear not, because you are not of God. The Iewes therefore answered, and said to him, Do not we say well that thou art a Samaritan, and hast a Devil? Iesus answered, I have no Devil: but I do honour my Father, and you have dishonoured me. But I seek not mine own glory. There is that seeketh and judgeth. Amen, Amen, I say to you, if any man keep my word, he shall not see death for ever. The Iewes therefore said, now we have known that thou hast a Devil. Abraham is dead, and the Prophets, and thou sayest, if any man keep my word, he shall not tast death for ever. Why, art thou greater then our Father Abraham who is dead? and the Prophets are dead. Whom doest thou make thy self? Iesus answered. if I doe glorifie my self, my glory is nothing. It is my Father that glorifieth me, whom you say that he is your God, and you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a lier: but I doe know him and do keep his word. Abraham your Father

rejoyced

rejoyced that he might see my day, and he saw and was glad. The Iews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham? Iesus said to them, Amen, Amen, I say to you, before that Abraham was made, I am. They took stones therefore to cast at him. But Iesus hid himself, and went out of the Temple.

Moralities.

1. THe Saviour of the world being resolved to suffer death as the Priest of his own sacrifice, and sacrifice of his Priesthood, shews that it is an effect of his mercy, and not a suffering for any fault. He doth advance the standard of the Crosse (which was the punishment of guilty persons) but he brought with him innocencie, which is the mark of Saints: he honours it with his dolours, and sacrifices it with his bloud, to glorifie it in the estimation of all the just. He is without spot, and capable to take out all stains, by his infinite sanctity: and yet he suffered as a sinner, to blot out all our sins; It is in this suffering he would have us all imitate him. He doth not require us to make a heaven, nor stars, nor to enlarge the sea, or to make the earth fertile; but to make our selvs holy as he is holy (according to our capacity.) And this we may gain by his favour, which he hath by his own nature. No man is worthy to suffer with

Iesus

Jesus, who doth not purifie himself by the sufferings of Jesus. If we suffer in sinne, we carry the crosse of the bad theef. We must carry the Crosse of Jesus, and consecrate our tribulations by our own vertues.

2. It is said that the venemous serpent called a Basilisk (which kills both men and beasts by his pestilent breath) kills himself when he sees a looking glasse, by the very reflection of his own poison. The Jews do here the very same; They come about this great mirrour of sanctity, which carried all the glory of the living God; he casts his beames upon them: but envy the mother of murder (which kills it self onely by the rayes of golden arrows) makes them dart out venemous words to dishonour him: yet his incomparable vertue kills them, without losing any of his own brightnesse; to teach us, that the beauty of innocency is the best buckler against all slanders. Though it seem to be tarnished for a time, yet her brightness will thereby become more lively: for it is a starre which the blackest vail of night cannot darken.

3. *Abraham* did rejoyce at this day of God, two thousand yeers before it was manifested to the world: All the Patriarks did long after it; and did anticipate their felicities by the purity of their thoughts. This blessed day hath been reserved for us, & yet

many of us despise it. We so much love the day of man, that by the force of too much love to it, we forget the love of God. We should, and must contemn those perishing dayes of worldly honours and pleasures which are covered with eternal night, that we may partake the eternity of that beautifull day which shall never have evening.

Aspirations.

O God of purity, in whose presence the Angels (ravished with admiration) do cover their faces with their wings, and have no sweeter extasies then the admiration of thy beauty: The stars are not pure enough before thy redoubted Majesty. The Sun beholds thee as the true Authour of his light. Thou onely canst purifie all humane kind, by a sanctity which spreads it self over all ages. Alas, I am confounded to see my sinfull soul so often dyed black with so many stains, and beastly ordures, before those most pure beams of thy glory. Wash, O wash again out all which displeaseth thee. Regenerate in my heart a Spirit that shall be worthy thy self. How shall I follow thee to mount Calvary, if I be pursued with so many ill habits, which I have often detested before thine eyes? How can I goe in company with the first and greatest of all Saints, drawing after me so many sins? The encrease of my offences

fences would multiply thy crosses: I will therefore do my best to drown all my imperfections within thy bloud. I will procure light to my nights (by that bright and beautifull day which *Abraham* saw) from that glorious day which took beginning from thy Crosse. I will no more care for the day of man, that I may the better apply my self to the day of God.

The Gospell upon Munday the fifth week in Lent, St. *Iohn* 7.

Jesus said to the Pharisees, You shall seek and not find me: and he that is thirsty let him come to me.

AND the Princes and Pharisees sent Ministers to apprehend him. Iesus therefore said to them: Yet a little time am I with you, and I goe to him that sent me: you seek me, and shall not find, and where I am you cannot come. The Iews therefore said among themselves, whether will this man goe, that we shall not find him? will he goe into the dispersion of the Gentiles, and teach the Gentiles: what is this saying, that he hath said? You shall seek me, and shall not find: and where I am, you cannot come.

And in the last, the great day of the festivity, Iesus stood, and cried, saying, If any man thirst,

thirſt, let him come to me and drink. He that believeth in me, as the Scripture ſaith, out of his belly ſhall flow rivers of living water. (And this he ſaid of the Spirit that they ſhould receive, which believed in him.

Moralities.

1. TAke for your comfort this excellent word of our Saviour: he that is thirſty, and deſires in this world to thirſt after God, let him come unto me, and he ſhall quench his thirſt at the chiefeſt fountain. S. *Auguſtine* ſaith, we are all here as *David* was in the deſart of Idumea: our life is a perpetual alteration which will never be ſettled while we live. If we be weary we deſire reſt, and if we reſt over long, our bed becomes troubleſome, though it ſhould be all of roſes. Then again, we thirſt to be in action and buſineſs, which alſo in a ſhort time tires us, and puts us into another alteration; and that carries us again to a deſire to do nothing. All our life goeth like *Penelopies* web, what one hour effects, the next deſtroyes. We do ſufficiently perceive that we are not well in this world? It is a large bed, but very troubleſome, wherein every man ſtirs and tumbles himſelf up and down, but no man can here attain to his perfect happineſſe.

2. This ſhews us plainly that we are made for God, and that we ſhould thirſt after divine

vine things, if we desire true contentment. There is no default in him, because all that can be desired is there, & yet there is no superfluity, because there can be nothing beyond him. There only we abound without necessity, we are assured without fear, & glorious without change. And it is there only where we find all our satisfactions perfectly accomplished. For to speak truth, contentment cōsisteth in four principal things; which are, to have a contenting object; to have a heart capable to apprehend it; to feel a strong inclination to it, & to enter into an absolute full possession of it. Now God hath provided for all this by his infinite bounty. He will not have us affect any other object of pleasure but his own. He is God, & therefore can have nothing but God for his satisfaction, & intends graciously that we shall have the same. He will have us thirst after him, and quench our thirst within himself: & to this, our soul is singularly disposed; for as God is a Spirit, so is our soul only spiritual. We have so strong an inclination to love God, that even our vices themselves (without thinking what they do) love somewhat of God. For if pride affect greatness, there can be nothing so great as the Monarch of it. If luxury love pleasure, God containeth all pure delights in his bosome: and this which I say may be verified of all sins whatsoever.

If

If the presence of a right object, and the enjoyning be wanting, we have nothing so present as God. St. *Paul* saith we are all within him, within him we live, and within him we have the fountain of all our motions: we see him through all his creatures untill he take off the vail, and so let us see him and taste of his Glory.

3 A true and perfect way to make us thirst after God, is to forsake the burning thirst which we have after bodily and worldly goods: Our soul and flesh go in the several scales of a ballance, the rising of one, pulls down the other: It is a having two wives, for us to think we can place all our delights in God, and withall enjoy all worldly contentments. A man must have a conscience free from earthly matters, to receive the infusion of grace; we must pass by Cavalry, before we can come to Tabor; and first taste gall with Iesus, before we can taste that honey-comb, which he took after his resurrection.

Aspirations.

O God, true God of my salvation, My heart which feeleth it self moved with an affectionate zeal, thinks alwaies upon thee, and in thinking, finds an earnest thirst after thy beauties, which heats my veins. My soul is all consumed, and I find that my flesh it self insensibly followeth the violence of my

spirit

ſpirit. I am here as within the deſarts of Affrica, in a barren world, the drought whereof makes it a direct habitation for dragons. O my God, I am tormented with this flame, and yet I cheriſh it more then my ſelf. Will there be no good *Lazarus* found to dip the end of his finger within the fountain of the higheſt heaven, a little to alay the burning of my thirſt. Do not tell me (O my dear Spouſe) that there is a great Chaos between thee and me; Thou haſt already paſſed it in coming to me by thy bounty: and wilt not thou lift me up then by thy mercy?

The Goſpel upon Tueſday the fifth week in Lent, S. *Iohn* 7.

Jeſus went not into Iewry, becauſe the Iews had a purpoſe to take away his life.

After theſe things Ieſus walked into Galilee: for he would not walk into Iewry, becauſe the Iews ſought to kill him. And the feſtival day of the Iews Scenopegia was at hand. And his bretheren ſaid to him, Paſſe from hence and go into Iewry, that thy Diſciples alſo may ſee thy works which thou doſt. For no man doth any thing in ſecret, and ſeeketh himſelf to be in publick: if thou do theſe things, manifeſt thy ſelf to the world: for neither did his bretheren

believe

believe in him: Iesus therefore saith to them: My time is not yet come: but your time is alwaies ready. The world cannot hate you, but me it hateth, because I give testimony of it that the works thereof are evil. Go you up to this festivall day, I go not up to this festivall day; because my time is not yet accomplished.

When he had said these things himself tarried in Galilee: But after his brethren were gone up, then he also went up to the festivall day not openly but as it were in secret. The Iews therefore sought him in the festivall day, and said, Where is he? And there was much murmuring in the multitude of him: For certain said, that he is good. And others said No, but he seduceth the multitudes: yet no man spake openly of him for fear of the Iews.

Moralitities.

1. IEsus hides himself in this Gospel (as the Sun within a cloud) to shew himself at his own time: to teach us that all the secrets of our life consisteth in well concealing and well discovering our selves. He did conceal the life which he took from nature when he might have been born a perfect man as well as *Adam*, and yet did he hide himself in the hay of a base Stable. He concealeth his life of Grace, dissembling under silence so many great and divine virtues, as if he had lockt up the stars underlock and key, as holy *Iob* saith.

He

He keeps secret his life of Glory retaining for thirty three years the light of his soul, which should without intermission have glorified & cast a divine brightness upon his body. But when he concealed himself the stars discovered him at his birth; the Sun at his death: all the Elements did then confesse him, and all creatures gave testimony of his divinity.

2. We should be well known of God, if we did not so curiously inquire into the knowledge of the world. Vanity at this day opens all her gates to manifest divers men to the world, who should otherwise be buried in obscurity and darkness. It maketh some appear by the luxurious excess of their apparell, as so many sale creatures, whose heads (being high and costly dresst up) go to the market of idle love. Others by the riches & pomps of the world, others by honours and dignities, others by the spirit of industry, and others by the deeds of arms and policy. Every one sets out himself to be seen and esteemed in the world. It seemeth that life is made for nothing but to be showed, and that we should alwayes live, for that which makes us die. We are a kind of walking spirits which return late to our lodgings: But yet nevertheless giving our selves so continually to the world methinks we should at least stay with our selves every day one short hour. It is said that the Pellican hides her eggs, and that they must be stollen

stolen from her, to make them disclose: But vanitie is an egge which all the world hatcheth under her wings, and none are willing to forsake it.

3. If it be needful to shew your self to the world, be then known by your virtues, which are characters of the divinity. Let men know you by your good examples which are the seeds of eternity, and of all fair actions. You must be known by your almes and bounty, which are the steps with God left imprinted in this world. If you must rise to honours and dignities, take them as instruments of holinesse: and be not powerfull, but to be more obliged to do good by so being.

Aspirations.

O God which did conceal thy self; how comes it about that I desire so much to be seen, and make my self known to the world? What can I discover if I shew that which I am, but onely sin, vanity, misery, and inconstancy, which make the foure elements of my life? To what serves this itch of seeing, but onely to receive into our eyes the seeds of curiosity? Why do we covet to be so much seen, but to expose our selves to vanity, and to carry a Torch in a blast of wind? Alas (O Mercifull Lord) I have very long lived for my self, and for the eyes of the world, when shall I begin to live for thee? Shall I never see

those

those happy moments of my life which will receive light onely from the day of thy face? Let me (O mo't beloved of my heart) be blind to all the world, so that I may have eyes for thee. If the condition of my estate must needs shew me to the world, let it be to give it part of thy light, without receiving any part of that darknesse which covereth it. Let me be in the world to do good, but let me dwell in thee, as within the fountain of all goodnesse.

The Gospel upon Wednesday the fifth week in Lent, Saint *Iohn* the 10.

The Iews said, If thou be the Messias, tell us plainly.

And the Dedication was in Ierusalem, and it was winter: and Iesus walked in the Temple in Solomons Porch. The Iews therefore compassed him round about, and said to him, How long dost thou hold our soul in suspence? If thou be Christ, tel us openly. Iesus answered them, I speak to you, and you believe not. The works that I do in the Name of my Father, they give testimony of me. But you do not believe, because you are not of my sheep. My sheep hear my voice, and I know them, and they follow me, and I give them life everlasting,

and

and they shall not perish for ever, and no man shall pluck them out of my hand. My Father, that which he hath given me, is greater then all, and no man can pluck them out of the hand of my Father. I and the Father are one.

The Iews took up stones to stone him. Iesus answered them, Many good works I have shewed you from my Father, for which of these works doe you stone me? The Iews answered him, For a good work we stone thee not, but for blasphemy, and because thou being a man, makest thy self God. Iesus answered them: is it not written in your Law, that I said, you are Gods? if he called them Gods to whom the word of God was made, and the Scripture cannot be broken: whom the Father hath sanctified and sent into the world, say you, That thou blasphemest, because I said, I am the Son of God? if I doe not the works of my Father, believe me not. But if I doe, and if you will not believe the works, that you may know and believe that the Father is in me, and I in the Father.

Moralities.

1. THe Woolfs encompasse the good Shepheard, counterfeiting Lambs, to draw truth out of his mouth which they would persecute. They resembled a certain Plant which carrieth the name & shape of a Lamb,

but

but hath a contrary substance and different qualities, for it is ravenous as a wolf & devours all the herbs which grow about it. So are there many who do insinuate themselves into the freindship of good men, by fair (but counterfeit) respects, to the end that afterward they may be made the object of their cruelty. Those men look after the Messias in the Porch of *Solomon*, as *Herod* sought after him in the manger, not to adore, but to kill him. Their mouth carries honey when their heart hatcheth poison: but nothing is unknown to God from whom hell it self hath not darknesse enough to hide it self.

2. Jesus knows his flock, & his flock reciprocally knows him, and in that consists all our happinesse, to know God, and to be known of him. The cheifest of all wisdome is to know him, and to be known by him, & to be written in the Book of life, which is the last & cheifest of all felicities It is true, that he knows all things by the knowledge of a clear intelligence; which serves the wicked onely to discover plainly their crimes: where as he knows the just by a science of favour and approbation, which indeed is eternall predestination. If we be unknown to God we must make our selves known to him by some good virtue, which doth not depend onely upon us. The first beam is of prevenient grace, and our vocation to Christianity which

which is part of our predestination, and is not at all within our power. We have not been elected, because we have believed in God, by our own forces; but we believe, because we have been elected. The first knowledge comes purely from God, but it is in us by his grace to pursue this first light, and to advance our predestination to glory, by forcing our selves to know him perfectly, who hath known us so liberally.

3. Iesus will not be known singly by his words, but by his works. Our words must agree with our good actions, as the needle of a clock agrees with the springs. When we have heard, or read some good doctrine; that Sermon, or reading, must passe into our manners. It is surely a strange thing, that many imploy that leisure to know much, and yet will not spend some considerable time, to make themselves good Christians. We must be Philosophers more by imitating the example of God, then by any curious enquiry of his greatnesse. Our Christianity teacheth us, that we should be more knowing & skilfull in the practise of our life, then of our tongue; and that we are rather made to perform great actions, then to speak them. We must have a speciall care that our hands do not give our mouth the lie. What can we gain (in the judgement of God) by being like those trees, which have a fair outside, garnish-

ed

ed with leaves, yet good for nothing but to give a shadow, and to make a little noise when the wind blows? God requires of us fruit, since he is the father of all fertility, & nothing is barren in the land of the living.

Aspirations.

O My God, I know thee, because thou was first pleased to know me; Thou hast known me by thy goodnesse, and I will do my best to know thee, that I may obtain all happinesse. O that I might know that my name is written in the book of life, and also know the life which I may possesse within the heart of Iesus, in which so many lives do live. O how should I then find my spirit ravished in those beautifull Ideas of glory? Fix thine eyes on me (O Lord) and thou shalt thereby bring me to the fountain of all happinesse. The Father hath given me to thee, & I am the conquest of thy precious bloud; Suffer not a soul to be taken away from thee, which hath cost thee so many sweats & sufferings. I am thine by so many titles, that I will be no more mine own, but only to have the right of renouncing that which I am, and to establish what shall be thine in this little kingdome of my heart.

The

The Gospel upon Thursday the fifth week in Lent, S. Iohn 7.

Luke

Upon S. Mary Magdalens washing our Saviours feet in the Pharises house

AND one of the Pharisees desired him to eat with him. And he being entred into the house of the Pharisee, he sate down to meat. And behold, a woman that was in the Citie, a sinner, as she knew that he set down in the Pharisees house, she brought an Alabaster box of ointment; and standing behinde, beside his feet, she began to water his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with ointment. And the Pharisee that had bid him, seeing it, spake within himself, saying. This man if he were a Prophet, would know certes who and what manner of woman she is which toucheth him, that she is a sinner. And Iesus answering said to him, Simon, I have somewhat to say unto thee. But he said, Master, say. A certain creditour had two debtors, one did owe five hundred pence, and the other fifty: they having not wherewith to pay, he forgave both, whether therefore doth love him more? Simon answering said, I suppose that he to whom he forgave more. And he said to him, Thou hast judged rightly. And turning to the woman, he said unto Simon, Doest thou see this woman? I entred

tred into thy house, water to my feet thou didst not give: but she with tears hath watered my feet, and with her hairs hath wiped them. Kisse thou gavest me not; but she, since I came in, hath not ceased to kisse my feet. With oyl thou didst not annoint my head: but she with ointment hath anointed my feet. For the which I say to thee, many sins are forgiven her, because she hath loved much. But to whom lesse is forgiven, he loveth lesse. And he said to her, Thy sins are forgiven thee. And they that sate together at the table, began to say within themselves, Who is this that also forgiveth sins? And he said to the woman, Thy faith hath made thee safe, Go in peace.

Moralities.

1. SAint *Mary Magdalen* is under the feet of Jesus Christ, as is that work of Saphires (mentioned in *Exodus*) under the feet of God. It is a work wrought by the right hand of the Highest, the wonder of women, the most happy of all lovers; who made profit of sin, which destroys all; who sanctified that love, which so little knew the way to any sanctity. This is the fountain mentioned in the Book of *Hester*, in the vision of *Mardotheus*; A fountain which became a River, and after changes it self into the Sun, which gives beams and showers at one instant. She is a fountain at

the

the Pharisees table, she is a rivet in her solitary grove she is a Sun both in Paradise, & in that great exaltation, wherein the Catholick Church now beholds her. Being now in glory, she doth not yet forbear to open fountains of teats, (by imitation of her) within the souls of repentant sinners, of whom incessantly she procures the conversion. Happy is that heart which is pierced with the imitation of her virtues, thereby to gain some part of her crowns.

2. Every thing is admirable in her conversion: A sinner wounded with love, cures her self by love. She changes the fire of Babylon, into that of Jerusalem. She plucks out of her wound the venomous dart of worldly love, to make large room for the arrows of Jesus which pierce her heart; and at an instant make a harmony of heavenly passions within the bottome of her soul. She holds the wound dearer then life, and goes streight to her conquerour, to desire death, or increase of love.

3. She appears most ingenious in her affections, to provide no water wherewith to wash her Masters feet, since she could draw it so fully out of her own eyes. This was the water which Jesus did thirst after, when he asked of the Samaritan woman some to drink. But the poor woman was so astonished, that she forsook her pitcher, & forgot that which

Jesus

Jesus asked. Now the holy *Magdalen* brings her eyes to the Pharisees table, as two vessels full of christal water, which was of that pure stream which comes from the holy Lamb. Heaven is wont to water the earth, but here the earth waters Heaven. A soul which was before black, and burnt up with the fire of concupiscence, provides a fountain for the King of highest Heaven. She draws tears from her sins, to make them become the joyes of Paradise.

4. She sanctifies all that which was esteemed most prophane. Her hairs, which were the nets wherein so many captive souls did sigh under the yoke of wanton love, are now (as the ensignes and standards of wicked *Cupid*) trampled under the feet of her Conquerour. Those kisses, which carried the poison of a luxurious passiō in her heart, do now breath from her nothing but the delicacies of chastity. Her pleasing odours which were before vowed to lasciviousness, are now become the sweetest exhalations from that Amber oyle which brings an odoriferous perfume to Jesus Christ. She brings with her Aromatick spices, to burn her self at the mountain of her Sun, who makes himself her Priest, her Advocate and Bridegroom.

5. She had gained the great jubilee, and was assured of it by the word of the true Bishop; and yet during all the rest of her

life, she practised upon her self a [illegible] revenge, & her penance [illegible], but with her life; to confound our coldnesse, who know so little what it is to bewail a sin. She is as timorous in the assurance of her pardon, as we are secure at the approach of Gods justice. No body could be so patient, and so constant in her love, but she, that had a holy emulation toward heavenly charity. It is her perseverance [illegible] draws to the earth a perfect copy of that life (without limit) which the blessed souls enjoy in heaven. It is she alone to whom eternity was then given, because she had power to offer repentant frailty to eternity it self.

Aspirations

Upon Saint Mary Magdalens great Repentance.

O Jesus, my Conquerour, and my Soveraign Bishop, thou art pleased to be satisfied of thy unworthy servant; but I am not yet content with my self. No, no, my life and penance shall end together, since I have lost that which should never have been separated from my body, before the separation of my soul. And since I cannot enter chaste into my grave, I will now go repentant into an obscure & savage Cave, where the sun shall shine no more upon a head so sinfull as mine. Mine eyes (O mine eyes) who have first [illegible]

ceived, that fire which hath so passionately devoured my soul, I will make you imitate the pond of Hesebon, and sooner shall those two fountains be dried up which serve the stream of Iordan, then you shall want water to wash the steps of your Concupiscences. I will have that neck (which hath suffered it self to be embraced by unlawfull Arms) held under the yoke of him that hath overcome me, and so happily subjected me to his empire. These arms and hands which have been the chains of wanton embracements, shall henceforth for ever be lifted up to Heaven in prayer, and they shall have no other Altars but the feet of my Lord and Master, if I dare think my self worthy to kisse them. This mouth which hath been the gate of unchastity, shall now become a temple of Gods praises. And this heart which hath been a burning furnace of worldly love, shall be a burning lamp of holy affections, before God; and shall have no other oyle to maintain it, but that water which shall be drawn from mine eyes. O my God since I have so betrayed my heart, abused my youth, spent prodigally thy Treasures, and made crowns to Baal out of thy silver; since I have forsaken thee who art eternal, unchangeable and incomparable Goodnesse, (without whom all other goods are nothing to sol-

low a wanton fire, which hath brought me to the brim of an everlasting precipice; where shall I find sufficient tears to wash my offences? where shall I find enow parts of my body to be continually offered up as the sacrifice of my repentance? I would make my life immortal, to have my pains so lasting, and if thy mercy will not let me be the object of thy vengeance, let me at least serve for a sacrifice at thy Altars.

The Gospell upon Friday the fifth week in Lent, St. *John* 11.

The Jews said, What shall we do; for this man doth many miracles.

The chief Priests therefore and the Pharisees gathered a councell, and said, What shall we do? for this man doth many signes: if we let him alone so, all will believe in him, and the Romanes will come and take away our place and Nation. But one of them named Caiphas, being the high Priest of that year, said to them, You know nothing, neither do you consider that it is expedient for us, that one man die for the people, and the whole Nation perish not. And this he said not of himself, but being the high Priest of that year, he prophesied that Jesus should die for the Nation: and not one

for the Nation, but to gather in one the children of God that were dispersed. From that day therefore they devised to kill him. Iesus therefore walked no more openly among the Iews, but he went into the Country beside the Desart, unto a City that is called Ephrem, and there he abode with his Disciples.

Moralities.

ONe of the greatest Tragedies acted in the life of man, which makes curious persons to question, wise men to wonder, good men to groan, and the wicked to rejoice; is to see an innocent man oppressed by colour of justice. Now Iesus being resolved to espouse our miseries, as far as they can reach, was pleased to passe through those rigours and formalities of the wicked, coloured with a pretext of equity. He is not here condemned by a mean people without consideration, without power, without formality of processe: But by these chief Priests and principall men of that Nation assembled in Councell; they informed themselves, they reason, and conclude his death. The Lions of *Solomons* throne, did anciently bear certain Writs of the Law, to signifie that it was to be handled by couragious and clear seeing Iudges. But here Foxes got it into their hands, and did manage it by crafty deceits & wickednesse. Alas we are far from the Laws of

God, when we cannot abide the least word spoken against our reputation. We are troubled to suffer for innocency, as if it were a greater honour to suffer for a direct offence. Shall we never think that the triumph of virtue consists in well doing, and (thereby) sometimes receiving harm even from those who are esteemed good men?

2. There are some difficulties in affairs where truth is shut up as within a cloud. Wise men can hardly find out where the point lies, but God doth so order it that falshood leaves alwayes certain marks by which it may be known; and the beauty of truth, is ever like that lake of Affrick, which early or late discovers all that is cast into it, and makes all impostures plainly appear, when we think they are most conceald. And this appears by the proceeding of *Caiphas*, who chose to condemn Christ, for those things which were the certain tokens that he was the true Messias. He concluded his death by reason of his miracles, and those gave him authority as to the prince of life. A troubled spirit makes darts of every thing (which it can) to fight against reason, and kills it self, not suspecting its own poison.

3. The Devil publisheth Iesus for the true Messias and so doth likewise *Caiphas* prophecy the same. It is not alwayes a certain mark of goodnesse, to speak that which is

good,

good, but it is an assurance of virtue to avoid that which is ill. There are many from whom good works do escape, while they both think and do ill. Truth makes use of their tongues, when Devils command their hearts. It is this which makes us see our Saviours Empire, and the extent of his conquests, which is not limited by time, he being already entred into possession of eternity: and it is not bounded by place, because it contains all Immensity. Night hath no power to cover it, because it is light it self; It cannot be shut up in any deceitfull shadow, because it scatters and discovers all falshood: It cannot be comprehended within our senses because it exceeds their capacity; and it is present in all places being omnipotent and eternall in all time.

Aspirations.

O Jesus, Father of all blessed unions, who hast suffered death to unite all the children of God together, who are scattered over all the countreys of the world; wilt thou have no pity of my heart, so many times torn in pieces, and strayed among a great multitude of objects, which estrange and draw me from the first of all unities? My soul melts through all the Gates of my senses, by running after so many creatures which do kindle covetousnesse, but never serve to re-

fiesh or cool the heat of it. Draw me (O Lord) from the great throng of so many exteriour things, that I may retire into my own heart, and from thence arise to thine, where I may find that peace, which thou hast cimented fast with thy most precious blood. When shall I see the first beams of that liberty, which thou granteſt to thy Children? When shall my thoughts return from wandering in those barren regions, where thou art not acknowledged? When shall I be reunited, and so purified by thy favours, that they may celebrate continuall dayes of feast in my soul? I am already there in desire, and shall be there in presence, when by help of thine infinite grace and mercy, I can be wholly thine.

The Gospel upon Saturday, the fifth week in Lent, S. *Iohn* 12.

The chief Priests thought to kill *Lazarus*, because the miracle upon him made many follow Jesus.

BVt the chief Priests devised to kill Lazarus also; because many for him of the Iewes went away, and believed in Iesus.

And on the morrow a great multitude that was come to a festival day, when they had heard that Iesus cometh to Ierusalem, they took

the

the boughs of Palms, and went forth to meet him, and cried, Hosanna, blessed is he that commeth in the name of our Lord, the King of Israel. And Iesus found a young Asse, and sate upon it, as it is written. Fear not daughter of Sion: behold thy King cometh sitting upon an Asses colt. These things his Disciples did not know at the first: but when Iesus was glorified, then they remembred that these things had been written of him, and these things they did to him. The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. For therefore all the multitude came to meet him, because they heard that he had done this sign. The Pharisees therefore said among themselves, Do you see that we prevail nothing? Behold, the whole world is gone after him.

And there were certain Gentiles of them that came up to adore in the Festivall day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we are desirous to see Iesus. Philip cometh and telleth Andrew. Again, Andrew and Philip told Iesus: but Iesus answered them, saying, The hour is come that the Son of man shall be glorified. Amen, Amen, I say to you, Vnlesse the grain of wheat falling into the ground, die, it self remaineth alone: but if it die, it bringeth much fruit. He that loveth his life, shall lose it: and he that hateth his life in this world,

doth

doth keep it to life everlasting. If any man minister to me let him follow mè: and where I am there also shall my minister be. If any man minister to me, my Father will honour him.

Moralities.

1. ADmire here the extasies of our sweet Saviour! He is ravished by the object of his death, and is transported by the Idea of his sufferings. The trumpet of heaven sõded in the voyce which was heard by this great multitude. He encourages himself to his combat; he looks confidently upon the Crosse, as the fountain of his glories, and planted his elevation upon the lowest abasements. Shall not we love this Crosse, which Jesus hath cherished as his Spouse? He gave up his soul in the arms of it to conquer our souls. We shall never be worthy of him, till we bear the Ensigns of his war and the ornaments of his peace. Every thing is Paradise to him, that knows how to love the Crosse: and every thing is hell to those, who flie from it; and no body flies it, but shall find it. It is the gate of our mortality, whether we must all come, though we turn our backs to it.

2. What a great secret it is, to hate our soul that we may love it; to hate it for a time, that we may love it for all eternity; to punish it in this life, to give it thereby a perpetuall rest in that to come; to despise it that we may ho-

nour it: To handle it roughly, that it may be perfectly eſtabliſhed in all delights? And yet this is the way which all juſt men have paſſed to arrive at the chiefeſt point of their reſt. They have reſembled the Flowers de-Luce, which weep for a time, and out of their own tears produce ſeeds which renew their beauties. The ſalt ſea for them becomes a flouriſhing field, as it did to the people of God when they came forth of the chains of Egypt. The cloud which appeared to the Prophet *Ezekiel*, carried with it winds and ſtorms, but it was environd with a golden circle, to teach us that the ſtorms of affliction which happen to Gods children, are encompaſſed with brightneſſe and ſmiling felicity. They muſt rot as a grain of wheat, that they may bud out and flouriſh in the ear. They muſt abide the diverſity of times, and endure the Sythe and Flail; They muſt be ground in a mill, and paſſe by water and fire, before they can be made bread pleaſing to Jeſus Chriſt. Our loſſes are our advantages; we loſe nothing but to gain by it; we humble and abaſe our ſelves to be exalted, we deſpoil our ſelves to be better clothed, and we mortifie our ſelves to be revived. O what a grain of wheat is Jeſus Chriſt, who hath paſt all theſe trialls, to make the height of all heavenly glories bud out of his infinite ſufferings.

Aſpirations

Aspirations.

O God, I have that passionate desire which these strangers had to see Jesus. I doe not ask it of *Philip*, nor shall *Philip* have cause to ask *Andrew*. My Jesus, I ask it of thy self, thou art beautifull even in the way of the Crosse; Thou dist shew thy self couragious in the Abysse of thy pains: thou art admirable in the contempt of death. The heavenly Trumpet hath already sounded for thee, and cheerfulnesse gives wings to carry thee to this great combat, where death and life fight singly together: which makes life die for a time, and death live for ever. I will forsake my very soul to follow thee in this Agony, and find my life in thy death, as thou hast extinguished death in thy life.

The Gospel upon Palm-Sunday, S. *Matthew* 21.

Our Saviour came in triumph to Jerusalem a little before his Passion.

And when they drew nigh to Ierusalem, and were come to Bethphage, unto mount Olivet, then Iesus sent two Disciples, saying to them, Go ye into the town that is against you, and immediately you shall find an Asse tied, and a colt with her: loose them and bring them

them to me. And if any man shall say ought unto you, say ye, That our Lord hath need of them, and forthwith he will let them go. And this was done that it might be fulfilled which was spoken by the Prophet, saying, Say ye to the daughter of Sion, Behold thy King cometh to thee, meek, and sitting upon an Asse, and a Colt the foal of her that is used to the yoke. And the Disciples going, did as Iesus commanded them, and they brought the Asse, and the Colt, and laid their garments upon them, and made him to sit thereon. And a very great multitude spred their garments in the way: and others did cut boughs from the trees, and strewed them in the way, and the multitudes that went before, and that followed, cryed, saying, Hosanna to the Son of David, blessed is he that cometh in the name of the Lord.

Moralities.

1. OUr Saviour goes to his death in triumph: he appears to be a King, but a King of Hearts, who requires nothing of us but our selves, onely to make us happy and contented in him. He triumphs before the victory, because non but he could be sure of the future certainty of his happiness. But he watered his triumphs with tears, to weep for our joyes, which where to proceed out of his sadness. It is related by an ancient Orator

tour that when *Constantine* made his entry into great Britany, (where he was born) the people received him with so great applause, that they killed the Sails and Oars of the Vessell which brought him & were ready to pave the streets with their bodies, for him to tread on. If they did so for a mortal man, what should we not do for an eternal God, who comes to buy us with his precious bloud, and demands entrance into our hearts, only to give us Paradise.

2. He walks towards his Cross, amongst the cries of favour and joy, to teach us with what chearfulnesse we should conform our selves to abide our own sufferings; imitating the Apostles, who receiv'd their first reproches as Manna from Heaven. He would have us prepared & resolved alwaies to suffer death patiently; whether it be a death which raiseth up our spirit to forsake sensuality, or a natural death. Whatsoever it be, we should embrace it as the day which must bring us to our lodging after a troublesome pilgrimage. Doth it not appear plainly, that those who are loth to forsake the world, are like herbs put into an earthen pot amongst straw & dung, & yet would be unwilling to come forth of it. The furniture of out worldly lodging grows rotten, the roof is ready to fall upon our heads, the foundation shakes under our feet, and we fear that day,

which

which (if vve our ſelves vvill) ſhall be the morning of our eternall happineſſe: It is not death, but onely the opinion of it which is terrible, and every man conſiders it according to the diſpoſition of his own ſpirit.

3. The Palm branches vvhich we carry in our hands, require from us the renewing of a life purified and cleanſed in the bloud of the holy Lambe. In the beginning of lent we take upon our heads the aſhes of Palm branches, to teach us that we do then, enter (as it vvere) into the Sepulchre of repentance: But novv vve carry green bows, to make us know that now vve come out of the tomb of Aſhes, to enter again into the ſtrength of doing good vvorks, in imitation of the trees vvhich having been covered vvith ſnovv, and buried in the ſharpneſſe of vvinter, do again begin to bud in the Spring time.

4. The garments ſpread under the feet of Jeſus declare, that all our temporall goods ſhould be employed tovvard his glory; and that vve muſt forſake our affections to all things vvhich periſh, that vve may be partakers of his kingdome. No man can ſtand firm that is delighted vvith movable things. He that is ſubject to vvorldly affections binds himſelf to a vvheel vvhich turns about continually. Jeſus accepted this triumph onely to deſpiſe it: he reſerved the honour of

it in his own hands, to drown it in the floud of his tears, and in the sea of his precious bloud. If you be rich and wealthy do not publish it vainly, but let the poor feel it. You must live amongst all the greatnesse & jollity of this world, as a man whose onely busi-nesse must be to go to God.

Aspirations.

O Soveraign King of hearts, after whom all chaste loves do languish, I am filled with joy to see thee walk amongst the cries of joy, and the palms & garments of thy ad-mirers, which served for carpets. I am ravish-ed with thy honours, and the delights of thy glory, and I applaud thy triumphs. Alas, that all the earth is not obedient to thy laws; and that the tongues of all people do not make one voice to acknowledge thee sole Monarch of heaven and earth. Triumph at least in the hearts of thy faithfull servants (O my magnificent Master) make a triumphall Ark composed of hearts; Put fire to it with thy adored hand; Send out one spark of that heat which thou camest to spread upon the earth. Let every thing burn for thee, and consume it self in thy love. I do irrevocably bind my heart to the magnificence of thy tri-umph, and I love better to be thy slave, then to be saluted king of the whole world.

The Gospel upon Munday in holy week S. *Iohn* 12.

Saint *Mary Magdalen* anoin ed our Saviours feet vvith precious ointment: at vvhich *Iudas* repined.

IEsus therefore six dayes before the Pasche, came to Bethania, where Lazarus was, that had been dead, whom Iesus raised: and they made him a supper there, and Martha ministred, but Lazarus was one of them that sate at the table with him. Mary therefore took a pound of ointment of right Spikenard, precious, and anointed the feet of Iesus, and wiped his feet with her hair, and the house was filled of the odour of the Ointment. One therefore of his Disciples, Iudas Iscariot, he that was to betray him, said, Why was not this ointment sold for three hundred pence, and given to the poor? And he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried the things that were put in it. Iesus therefore said, Let her alone that she may keep it for the day of my buriall: for the poor you have alwayes with you, but me you shall not have alwayes. A great multitude therefore of the Iews knew that he was there: & they came not for Iesus onely, but that they might see Lazarus whom he raised from the dead.

Mo-

Moralities.

1. *Lazarus* being raised from his grave converseth familiarly with Iesus, and to preserve the life which he had newly received, he ties himself continually to the fountain of lives: to teach us that since we have begun to make a strong conversion from sin to grace, we must not be out of the sight of God: we must live with him, and of him; with him, by applying our spirit, our prayers, our fervour, our passionate sighs toward him: and live of him by often receiving the blessed Sacrament. Happy they (saith the Angel in the Apocalypse) who are invited to the wedding supper of the Lamb. But note that he who invites us to this feast, stands upright amids the sun, to signifie that we should be as pure as the beams of light, when we come unto the most holy Sacrament. *Lazarus* did eat bread with his Lord, but (to speak with St. *Augustin*) he did not then eat the bread of our Lord. And yet this great favour is reserved for you when you are admitted to that heavenly banket, where God makes himself meat, to give you an Antepast of his Immortality.

2. God will have us acknowledge his benefits by the faithfulnesse of our services. St. *Peters* Mother in law, as soon as she was healed of her Feaver, presently served her Physician. And observe that *Martha* served

the

the Author of life, who had redeemed her brother from the power of death. The faithfull *Mary* who had shed teares, gave what she had not precious, and observes no measure in the worth, because Iesus cannot be valued. *Cleopatra's* pearl (estimated to be worth two hundred thousand crowns) which she made her friend swallow at a Banquet, this holy woman thought too base; She melts her heart in a sacred Limbeck of love, & distills it out by her eyes. And Iesus makes so great account of her waters and perfumes, that he would suffer no body to wash his feet when he instiuted the blessed Sacrament, as not being willing to deface the sacred characters of his sacred Lover.

3. *Iudas* murmures and covers his villanous passion of Avarice under the colour of Charity, and mercy toward the poor. And just so do many cover their vices with a specious shew of virtue. The proud man would be thought Magnanimous; the prodigall would passe for liberall, the covetous for a good husband; the brainsick rash man, would be reputed couragious; the glutton, a hospitable good fellow; Sloth puts on the face of quietnesse, timorousnesse of wisdome, impudence of boldnesse, insolence of liberty, and over confident or sawcy prating, would be taken for eloquence. Many men (for their own particular interests) borrow some

some colours of the publick good, and very many actions both unjust and unreasonable take upon them a semblance of piety. Saint *Ireneus* saith, that many give water coloured with sleckt whitelime or plaister, instead of milk. And all their life is but a farse where Blackamores are whited over with meal. Poor truth suffers much amongst those couesnages: But you must take notice that in the end, wicked & dissembling *Iudas* did burst and shew his damned soul stark naked. Yet some think fairly to cover foul intentions, who must needs know well that Hypocrisie hath no vail to couzen death.

* *A farse is a French lie wherein the faces of all the actours are whited over with meal.*

Aspirations.

I See no altars in all the world more amiable then the feet of our Saviour; I will go by his steps to find his feet; and by the excellencies of the best of men, I will go find out the God of gods. Those feet are admirable and St. *Iohn* hath well described them to be made of metall burning in a furnace, they are feet of metal by their constancy, and feet of fire by the enflamed affections of their Master. Let *Iudas* murmure at it what he will; but if I had a sea of sweet odours, and odoriferous perfumes, I would empty them all upon an object so worthy of love. Give,

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O mine eyes) Give at least tears to this precious Holocaust, which goes to sacrifice it self for satisfaction of your libidinous concupiscences. Wash it with your waters before it wash you with its bloud. O my soul, seek not after excrements of thy head to dry it: Thy hairs are thy thoughts, which must onely think of him, who thought so kindly & passionately of thee on the day of his Eternity.

The Gospel upon Munday Thurlday, S. *Iohn* the 13.

Of our Saviours washing the feet of his Apostles

AND before the festivall day of the Pasche, Iesus knowing that his hour was come, that he should passe out of this world to his Father: whereas he had loved his that were in the world, unto the end he loved them. And when supper was done, whereas the devil now had put into the heart of Iudas Iscariot the son of Simon to betray him, knowing that the Father gave him all things into his hands, and that he came from God, and goeth to God; he riseth from supper, and layeth aside his garments, and having taken a towell, girded himself. After that he put water into a basan, and began to wash the feet of his Disciples, and to

wipe

wipe them with the towell wherewith he was girded. He cometh therefore to Simon Peter; and Peter saith to him. Lord, dost thou wash my feet? Iesus answered and said to him. That which I do, thou knowest not now, hereafter thou shalt know. Peter saith to him. Thou shalt not wash my feet for ever. Iesus answered him, if I wash thee not, thou shalt not have part with me. Simon Peter saith to him; Lord, not onely my feet, but also hands and head. Iesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly: and you are clean, but not all; for he knew who he was that would betray him, therefore he said, You are not clean all.

Therefore after he had washed their feet, and taken his garments, being set down, again he said to them, Know you what I have done to you? You call me Master, and Lord, and you say well, for I am so. If then I have washed your feet, Lord and Master, you also ought to wash one anothers feet. For I have given you an example, that as I have done to you so, you do also

Moralities.

1. IEsus loves his servants for an end, and till the full accomplishment of that end. The world loves his creatures with a love which tends to concupiscence; but that is not the end for which they were made or should be

be loved. There is a very great difference between them: for the love of worldy men, playes the Tyrant in the world; snatching & turning all things from the true scope and intention for which they were made by God, diverting them to prophane uses, by turbulent and forcible wayes. The world pleaseth it self to set up Idols every where to make it self adored in them as cheif Soveraign. It makes use of the Sun to light his crimes; of the fatnesse of the earth to fatten his pleasure, of apparrell for his luxury, of all metals to kindle Avarice, and of the purest beauties to serve sensuality. And if by chance it love any creature, with a well-wishing love, and as it ought to be loved, that is not permanent. The wind is not more inconstant, nor a calm at Sea more unfaithfull, then worldly friendship. For sometimes it begins with Fire, and ends in Ice. It is made as between a pot and a glasse, and is broken sooner then a glasse. The ancient Almans tried their children in the Rhine, but true friendship is tried in a sea of Tribulation. It is only Jesus (the preserver and restorer of all things) who loves us from Eternity to Eternity. We must follow the sacred steps of his examples to reduce our selves to the finall point of our happinesse.

2. The

2. The water at first was a mild element, which served the Majesty of God, as a flowing Chariot, since (as the Scripture saith) his Spirit was carried upon the waters, from whence he drew the seeds wch produced all the world. But after man had sinned, like a supreme Judge he made use of the gentlest things to be the Instruments of our punishments. The water which carried the divine mercies, was chosen at the deluge, to drown all mankind. Now at this time Iesus sanctified it by his sacred touch: He took the Basson, which being in his hands, became greater and more full of Majesty, then all the Ocean. Our spots, which eternity could not wash clean, are taken away at Baptisme by one onely drop of water sanctified by his blessing. He prevents the bath of his bloud, by the bath of an element: which he doth expressly before his institution of the blessed Sacrament to teach us, what purity of life, of heart, of faith, of intention and affections we must bring to the holy Eucharist. It is necessary to chase away all strange gods (which are sins and passions) before we receive the God of Israel: we must wash our selves in the waters of repentance, & change our attire by a new conversation. It is too much for us to give flesh for flesh, the body of a miserable man for that of Iesus Christ? The consideration of our sins should bring

up

up the bloud of blushing in our cheeks, since they were the onely cause why he shed his most precious bloud upon the Crosse for us. Alas, the heavens are not pure before his most pure spirit, which purifies all nature: Then how can we go to him, with so many voluntary stains and deformities; Is it not to cast flowers upon a dunghill, and to drive Swine to a clear fountain, when we will go to Jesus (the Authour of innocency) carrying with us the steps and spots of our hainous sins?

3. Iesus would not onely take upon himself the form of man, but that also of a base servant, as saint paul saith. It was the office of slaves to carry water to wash bodies; which made *David* say that *Moab* should be the Bason of his hope, expressing thereby, that he would humble the Moabites so low, that they should serve onely to bring water to wash unclean houses. Alas, who would have said that the Messias was come amongst us to execute the office of a Moabite? What force hath conquered him, what arms have brought him under, but onely love? How can we then become proud, and burn incense to that Idol called point of honour, when we see how our God humbled himself in this action? Observe with what preparation the Evangelist said that his heavenly Father had put all into his hands; that he came from God, and

went to God; and yet instead of taking the worlds Scepter, he takes a Bason and humbles himself to the most servile offices. And if the waters of this Bason cannot burst in us, the foul imposthume of vanity, we must expect no other remedy, but the eternal flames of hell fire.

Aspirations.

O King of Lovers, and Master of all holy Loves, Thou lovest for an end, and till the accomplishment of that end. It appertains only to thee to teach the Art of loving well, since thou hast practised it so admirably. Thou art none of those delicate friends, who only make love to beauties, to gold, and silk; thou lovest our very poverty, and our miseries; because they serve for objects of thy charity. Let proud *Michol* laugh (while she list) to see my dear *David* made as a water-bearer; I honour him as much in that posture, as I would, sitting upon the throne of all the world. I look upon him holding this Bason, as upon him that holds the vast Seas in his hands. O my merciful Jesus, I beseech thee wash; wash again, and make clean my most sinfull soul. Be it as black as hell, being in thy hands, it may become more white then that Dove (with silver wings) of which the Prophet speaks. I go, I run to the fountains; I burn with love amongst thy pu-

purifying waters. I desire affectionately to humble my self, but I know not where to find so low a place as thine, when thou wast humbled before *Iudas*, to wash his traitours feet.

Vpon the Garden of Mount Olivet.

Moralities.

1. JEsus enters into a Garden, to expiate the sin committed in a Garden by the first man. The first *Adam* stole the fruit, and the second is ordained to make satisfaction. It is a strange thing, that he chose the places of our delights, for suffering his pains; and never lookt upon our most dainty sweets, but to draw out of them most bitter sorrows. Gardens are made for recreations, but our Saviour finds there onely desolation. The Olives which are tokens of Peace, denounce War unto him. The plants there do groan; the flowers are but flowers of death, and those fountains are but fountains of sweat and bloud. He that shall study well this Garden, must needs be ashamed of all his pleasant Gardens; and will forsake those refined curiosities of Tulips, to make his heart become another manner of Garden, where Jesus should be planted as the onely tree of life, which brings forth the most perfect fruits of justice.

2. It was there that the greateſt Champion of the world undertook ſo great combats, which began with ſweat and bloud, but ended with the loſſe of his life. There were three marvelous agonies, of God & Death; of Ioy and Sorrow; of the Soul and Fleſh of Ieſus. God and Death were two incompatible things; ſince God is the firſt, and the moſt univerſal of all lives, who baniſheth from him all the operations of death, and yet his love finds means to unite them together for our redemption.

The joy of beatitude was a fruition of all celeſtial delights, whereunto nothing which diſpleaſed could have acceſſe; and yet Ieſus ſuffered ſorrow, to give him a mortal blow even in the Sanctuary of his Divinity. He afflicted himſelf for us, becauſe we knew not what it was to afflict our ſelves for him, and he deſcended by our ſteps to the very anguiſhes of death, to make us riſe by his death to the greateſt joyes of life.

To be ſhort, there was a great duel between the affectionate love, and the virginal fleſh of Ieſus. His ſoul did naturally love a body which was ſo obedient; and his bodie followed wholly the inclinations of his ſoul: There was ſo perfect an agreement between theſe two parties, that their ſeparation muſt needs be moſt dolorous. Yet Ieſus would haye it ſo, & ſigne the decree by ſweating bloud.

bloud. And as if it had been too little to weep for our sinnes with two eyes, he suffered as many eyes as he had veins, to be made in his body, to shed for us tears of his own bloud.

3. Observe here how this soul of Iesus amongst those great anguishes, continued alwayes constant, like the needle of a Sea-compass in a storm. He prayes, he exhorts, he orders, he reproves, and he encourages; he is like the heavens, which (amongst so many motions and agitations) lose no part of their measure or proportion. Nature and obedience make great convulsions in his heart; but he remains constantly obedient to the will of his heavenly Father: he tears himself from himself, to make himself a voluntary sacrifice for death, amongst all his inclinations to life; to teach us that principal lesson of Christianitie, which is to desire onely what God will, and to execute all the decrees of his divine providence, as our chiefest helps to obtain perfection.

Aspirations.

O Beauteous garden of Olives, which from henceforth shalt be the most delicious objects of my heart. I will lose my self in thy walks. I will be lost with God, that I may never be lost. I will breath only thy air, since it is made noble by the sighs of my dear

Master. I will gather thy flowers, since Iesus hath marked them with his bloud. I will wash my self in those fountains since they are sanctified by the sweat of my Iesus. I will have no other joy but the sorrow of the Son of God, nor any other will but his. O my sweet Saviour, Master and teacher of all humane kind, wilt thou be abridged of thine own will (which was so reasonable & pure) to give me an example of mortifying my passions, and shall I (before thy face) retain any wicked or disordinate appetites? Is it possible I should desire to be Lord of my self (who am so bad a Master) when I see the Author of all goodnesse separate himself from himself, onely to make me and all mankind partakers of his merits?

Of the apprehension of Iesus.

IN that obscure & dolorous night, wherein our Saviour was apprehended, three sorts of darknesses were cast; upon the Iews, upon *Iudas*, & upon S. *Peter*: A darkness of obduration upon the hearts of the Iews; a darknesse of ingratefull malignity upon *Iudas*; and a darknesse of infirmity upon Saint *Peter*. Was there ever any blindness like that of the Iews, who sought for the shining sun with lighted torches, without knowing him by so many beams of power which shined from him? They are strucken down with the voice

voice of the Son of God, as with lightning; and they rise again upon the earth to arme themselves against heaven. They bind his hands to take away the use of his forces, but they could not stop the course of his bounties. To shew that he is totally good, he is good and charitable even amongst his mercileſs executioners, and he loſt all he had (ſavng his Godhead) only to gain patience.

When Saint *Peter* ſtroke the high Prieſts ſervant, the patience of our Lord Ieſus received the blow, and had no patience till he was healed. If goodneſs did ſhew forth any one beam in the Garden modeſty ſent forth another in the houſe of *Annas*, when his face was ſtrucken by a ſervile hand, his mouth opened it ſelf as a Temple from whence nothing came but ſweetneſſe and light. The God of Truth ſpeaketh to *Caiphas*, and they ſpit upon his brightneſſe, and cover that face which muſt diſcover heaven for us. The mirrour of Angels is tarniſh with the ſpittle of infernal mouths, & wounded by moſt ſacrilegious hands, without any diſturbance of his conſtancie. That was invincible by his virtue, as the wilfulneſs of the Iews ſtood unmoveable by their obduration. There are ſouls which after they have filled the earth with crimes, expect no cure of their diſeaſes, but by the hell of the reprobate.

2. The ſecond darkneſs appeareth by the

black passion of *Judas*, who falls down into hell with his eys open; and after he had sold his soul, sold Jesus, and both all he had, and all he was, to buy an infamous halter to hang himself. A soul become passionate with wanton love, with ambition or avarice, is banished into it self, as into a direct hell, and delivered to her own passion as to the Furies. The Poets *Hydra* had but seven heads, but the spirit of Avarice (S. *John Climacus* saith) hath ten thousand. The conversation of Iesus, which was so full of infinite attractions, could never win the spirit of *Judas*, when it was once bewitched with covetousnesse. The tinkling of silver kept him from rightly understanding Jesus. He makes use of the most holy things to betray Holiness it self. He employes the kisse of peace to begin war. He carries poyson in his heart, and hony in his mouth: he puts on the spirit of Iesus to betray him. This shews us plainly, that covetous and traiterous persons are fartheſt from God, and neareſt to the Devils.

The third power of darkneſſe appeared in the infirmitie of Saint *Peter*, who after so many protestations of fidelity, for fear of death, renounced the Authour of life. One of the Ancients said, the greateſt frailty of Humanity was, that the wiſeſt men were not infallibly wise at all times. And all men are astonished to see, that the greatest spirits (being

ing left to themselves) become barren, and suffer eclipses which give example to the wisest, and terrour to all the world. God hath suffered the fall of St. *Peter* to make us have in horrour all presumption of our own forces; & to teach us that over great assurance is oft times mother of an approaching danger. Besides, it seemeth he would by this example, consecrate the virtue of repentance in this fault of him, whom he chose to be head of his Church; to make us see, that there is no dignitie so high, nor holinesse so eminent, which doth not ow Tribute to the mercie of God.

Aspirations.

Vpon Saint Peters tears.

IT is most true (saith Saint *Peter*) that a proud felicity hath alwaies reeling feet. Thou which didst defie the gates of hell, hast yielded thy self to the voice of a simple woman. All those conquests which thou didst promise to thy self, are become the trophees of so weak a hand. Return to the combat, & since she hath triumphed over thee, do thou at least triumph over thy self. Alas? I am afraid even to behold the place of my fall, and the weak snares of a simple woman appear to me as boisterous chains. Yet what can he fear who is resolute to die? If thou find death a-

amongst those Massacres, thou shouldst rather embrace then decline it: For what can it do but make thee companion of life it self? Our soul is yet too foul to be a sacrifice for God; let us first wash it with tears. I fell down before the fire, and I will rise by water. I have walked upon the sea to come to Iesus, and I will now return to him by the way of my tears. I will speak now only by my tears, since I have lately talked so wickedly with my mouth. Since that which should open to speak Oracles for the Church, hath been employed to commit foul treason; since we have nothing left free to us, but sighs and groans let us make use of the last liberty which is left us and when all is spent return to the mercy of Jesus, which all the sins of the world can never evacuate. I will from henceforth be a perpetuall example to the Church by my fall, and rising again from death; for the comfort of sinners; and the fault of one night shall be lamented by me all the dayes of my life.

Moralities upon the Pretorian or Iudgement Hall.

1. IN the passion of our Saviour all things are divine, and it seemeth they go as high as they could be raised by that Soveraign power joyned with extream love. Iesus the most supream and redoubted judge, who will

come

come in his great Majesty to judge the world, fire and lightning streaming from his face, and all things trembling under his feet, was pleased at this time to be judged as a criminall person. Every thing is most admirable in this judgement: The accusers speak nothing of those things, which they had resolved in their counsels, but all spake against their consciences. As soon as they are heard, they are condemned, justice forsaketh them, & they are wholly possest with rage. *Pilate* before he gave judgement upon Iesus, pronounced it against himselfe: for after he had so many times declared him innocent, he could not give judgement without protesting himself to be unjust. The silence of Iesus is more admired by this Infidell, then the eloquence of all the world; and truth without speaking one word triumpheth over falshood. A Pagan Lady (the wife of Pilate) is more knowing then all the Laws: more religious then the Priests, more zealous then the Apostles, more couragious then the men of Arms: when she sleepeth, Iesus is in her sleep: when she talketh Iesus is upon her tongue; if she write, Iesus is under her pen: her letter defended him at the judgement Hall, when all the world condemned him; she calleth him holy, when they used him like a theif: She maketh her husband wash his hands before he touched that bloud, the high price of which she proclamed.

She vvas a Roman Lady by Nation, called *Claudia Procula*, and it vvas very fit she should defend this Jesus, who was to plant the seat of his Church in *Rome*, All this while Jesus doth good amongst so many evils: He had caused a place to be bought newly for the burial of Pilgrims at the price of his bloud? he reconciles *Herod* and *Pilate*, by the loss of his life. He sets *Barrabas* at liberty, by the loss of his honour: he speaks not one word to him that had killed Saint *Iohn* the Baptist, who was the voice. And the other to revenge himself (vvithout thinking what he did) shewed him as a king. He appears before *Pilate* as the king of dolours, that he might become for us the king of glories. But what a horrour is it to consider that in this judgement, he was used like a slave, like a sorcerer, like an accursed sacrifice? Slavery made him subject to be whipped, the crown of thorns was given onely to Enchanters & that made him appear as a Sorcerer: And so many curses pronounced against him, made him as the dismissive Goat mentioned in *Leviticus*, which vvas a miserable beast, upon which they cast all their execrations, before they sent it to die in the desart. He that bindeth the showers in clouds to make them vvater the earth, is bound and dravvn like a criminall person: He that holds the vast seas in his fist, and ballanceth heaven with his fingers, is

ſtrucken by ſervile hands. He that enamels the boſome of the earth with a rare & pleaſing diverſitie of flowers, is moſt ignominiouſly crowned with a crown of thorns. O hideous prodigies which took away from us the light of the Sun, and covered the Moon with a ſorrowfull darkneſſe. Behold what a Garland of flowers he hath taken upon his head to expiate the ſins of both Sexes. It was made of briers and thorns, which the earth of our fleſh had ſowed for us, & which the virtue of his Croſſe took away. All the pricks of death were thruſt upon this prodigious patience, which planted her throne upon the head of our Lord. Conſider how the Son of God would be uſed for our ſins, while we live in delicacies? and one little offenſive word goeth to our hearts; to which though he that ſpake it gave the ſwiftneſſe of wings, yet we keep it ſo ſhut up in our hearts, that it getteth leaden heels, which make it continue there fixed.

Aſpirations.

ALas, what do I ſee here? a crown of thorns grafted upon a man of thorns: A man of dolours who burns between two fires, the one of love, the other of tribulation; both which do enflame and devour him equally, and yet never can conſume him. O thou the moſt pure of all beauties, where have my ſins placed

placed thee? Thou art no more a man, but a bloody skin taken from the teeth of Tygers and Leopards. Alas, what a spectacle is this * *Ego sum vermis & non homo*, and Altars? How could they *Psalm.21.* make those men (who looked upon thy chaste body) strike and disfigure it? O white Alabaster, how hast thou been so changed into scarlet? Every stroke hath made a wound, and every wound a fountain of blood. And yet so many fountains of thy so precious blood, cannot draw from me one tear. But O sacred Nightingale of the Cross, who hath put thee within these thorns, to make so great harmonies only by thy silence? O holy thorns I do not ask you where are your roses. I know well they are the blood of Jesus, and I am not ignorant that all roses would be thorns, if they had any feeling of that which you have. Jesus carried them upon his head, but I will bear them at my heart: and thou (O Jesus) shalt be the object of my present dolours: that thou maist after be the fountain of my everlasting joyes.

Moralities for Good Friday upon the death of Iesus Christ.

MOunt Calvary is a marvellous Scaffold, where the chiefest Monarch of all the world, loseth his life, to restore our salvation

which

which was loſt, and where he makes the Sun to be eclipſed over his head, and ſtones to be cloven under his feet; to teach us by inſenſible creatures, the feeling which we ſhould have of his ſufferings.

This is the ſchool where Ieſus teacheth that great Leſſon, which is the way to do well: & we cannot better learn it then by his examples, ſince he was pleaſed to make himſelf paſſible & motal, to overcome our paſſions, and to be the Author of our immortality.

The qualities of a good death may be reduced to three points: of which the firſt is to have a right conformity to the will of God, for the manner, the hour and circumſtances of our death.

The ſecond is to forſake as well the affections, as the preſence of all creatures of this baſe world.

The third is to unite our ſelves to God by the practiſe of great virtues, which will ſerve as ſteps to glory.

Now theſe three conditions are to be ſeen in the death of the Prince of Glory upon mount Calvry; which we will take as the pureſt Idea's, whereby to regulate our paſſage out of this world.

1. CONſider in the firſt place, that every man living hath a naturall inclination to life, becauſe it hath ſome kind of divinity in it. We love it when it ſmileth upon us,

as if it were our Paradiſe; and if it be troubleſom, yet we ſtrive to retain it, though it be accompanied with very great miſeries. And if we muſt needs forſake this miſerable body, we then deſire to leave it by ſome gentle and eaſie death. This makethus plainly ſee the generoſity of our Saviour, who being Maſter of life and death, and having it in his power to chuſe that manner of death which would be leaſt hideous, (being of it ſelf full enough of horrour) yet nevertheleſſe, to conform himſelf to the will of his heavenly Father, & to confound our delicacies: he would needs leave his life by the moſt dolorous and ignominious which was to be found amongſt all the deaths of the whole world. The Croſſe amongſt the Gentiles was a puniſhment for ſlaves, and the moſt deſperate perſons of the whole world. The Croſſe amongſt the Hebrews was accurſed: It was the ordinary curſe which the moſt uncapable and moſt malicious mouths did pronounce againſt their greateſt enemies. The death of a crucified man, was the moſt continuall, languiſhing, and tearing of a ſoul from the body, with moſt exceſſive violence and agony. And yet the eternall wiſdome choſe this kind of puniſhment, and drank all the ſorrows of a cup ſo bitter. He ſhould have died upon ſome Trophee, and breathed out his laſt amongſt flowers, & left his ſoul in a moment:

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and if he must needs have felt death, to have had the least sense of it that might be. But he would try the rigour of all greatest sufferings: he would fall to the very bottom of dishonour: and (having ever spared from himself all the pleasures of this life) to make his death compleat, he would spare none of those infinite dolours. The devout *Simon* of Cassia asketh our Saviour, going toward mount Calvary, saying, O Lord, whether go you with the extream weight of this dry and barren piece of wood? Whether do you carry it, and why? Where do you mean to set it? Upon mount Cavalry? That place is most wild and stony: Hovv vvill you plant it? Who shall water it? Iesus answers, I bear upon my shoulders a piece of wood, which must conquer him, who must make a far greater conquest by the same piece of wood: I carry it to mount Calvary, to plant it by my death, and vvater it with my bloud. This wood which I bear, must bear me, to bear the salvation of all the world, and to draw all after me. And then (O faithfull soul) wilt not thou suffer some confusion, at thine own delicacies? to be so fearfull of death by an ordinary disease, in a Down bed, amongst such necessary services, such favourable helps, cōsolations & kindnesses of friends so sensible of thy condition? We bemoan and complain our selves of heat, cold, distaste, of disquiet,

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of grief: Let us allow some of this to Nature; yet must it be confest, that we lament our selves very much: because we have never known how we should lament a Jesus Christ crucified. Let us die as it shall please the divine providence: If death come when we are old, it it a haven: If in youth, it is a direct benefit antedated: If by sickness, it is the nature of our bodies: If by external violence, it is yet alwaies the decree of Heaven It is no matter how many deaths there are, we are sure there can be but one for us.

2. Consider farther, the second condition of a good death, which consists in the forsaking of all creatures, and you shall find it most punctually observed by our Saviour at the time of his death. *Ferrara*, a great Divine, who hath written a book of the hidden Word, toucheth twelve things abandoned by our Saviour.

1. *His apparell leaving himself naked.*
2. *The marks of his dignity.*
3. *The Colledge of his Apostles.*
4. *The sweetnesse of all comfort.*
5. *His own proper will.*
6. *The authority of Virtues.*
7. *The power of Angells*
8. *The perfect joyes of his soul.*
9. *The proper charity of his body.*
10. *The honours due to him.*
11. *His own skin.*
12. *All his bloud.*

Now

Now do but consider his abandoning the principal of those things how bitter it was. First, the abandoning of neareſt and moſt faithfull friends, is able to afflict any heart; Behold him forſaken by all his ſo well beloved diſciples, of whom he had made choice (amongſt all mortal men) to be the depoſitaries of his doctrine, of his life, of his bloud. If *Iudas* be at the myſterie of his paſſion, it is to betray him. If Saint *Peter* be there aſſiſting, it is to deny him: If his ſorrowfull mother ſtand at the foot of the croſs, it is to encreaſe the grief of her Son; and after he had been ſo ill handled by his cruel executioners, to crucifie him again by the hands of Love. The coutagious Mother to triumph over her ſelf by a magnanimous conſtancie, was preſent at the execution of her dear Son. She fixed her eyes upon all his wounds, to engrave them deep in her heart. She opened her ſoul wide to receive that ſharp piercing ſword with which ſhe was threatned by that venerable old *Simeon* at her purification: And Ieſus who ſaw her ſo afflicted for his ſake, felt himſelf doubly crucified, upon the wood of the Croſs, and the heart of his deat Mother. We know it by experience that when we love one tenderly, his afflictions & diſgraces will trouble us more then our own, becauſe he living in us by an affectionate life, we live in him by a life of reaſon and

and election. Iesus lived and repoſed in the heart of his bleſſed Mother, as upon a throne of love, and as within a Paradiſe of his moſt holy delights. This heart was before as a bed covered with flowers: But this ſame heart (on the day of his paſſion) became like a ſcaffold hanged with mourning, whereupon our Saviour entred, to be tormented and crucified upon the Croſſe of love, which was the Croſſe of his Mother. This admirable Merchant, who deſcended from heavē to acompliſh the buſineſſe of all ages; (who took upon him our miſeries to give us felicities) was plunged within a ſea of bloud; and this ſo precious ſhipwrak, there remained one only ineſtimable pearl (which was his divine mother) and yet he abandons her, and gives her into the hands of his Diſciple. After he had forſaken thoſe neareſt to him, ſee what he does with his body; Ieſus did ſo abandon it (a little before his death) that not being content onely to deliver it as a prey to ſorrow, but he ſuffered to be expoſed naked to the view of the world. And amongſt his ſharpeſt dolours (after he had been refuſed the drink which they gave to malefactours to ſtrengthen them in their torments) he took for himſelf vinegar and gall. O what a ſpectacle was it to ſee a body torn in pieces which reſted it ſelf upon its own wounds, which was dying every moment, but could not die; be-

cauſe that life diſtilled by drops? What Martyr did ever endure in a body ſo ſenſible and delicate, having an imagination ſo lively, & in ſuch piercing dolours mixt with ſo few comforts? And what Martyr did ſuffer for all the ſins of the vvhole vvorld as he did, proportioning his torments according to the fruits which vvere to proceed from his croſs? Perhaps, O faithfull ſoul, thou lookeſt for a mans body in thy Ieſus, but thou findeſt nothing but the appearance of one, cruſted over with gore bloud: Thou ſeekeſt for limbs, & findeſt nothing but vvounds: Thou lookeſt for a Ieſus which appeared glorious upon mount Thabor, as upon a Throne of Majeſty, with all the enſigns of his glory, and thou findeſt only a skin all bloudy faſtned to a croſſe betvven tvvo thieves. And if the conſideration of this cannot bring drops of bloud from thy heart, it muſt be more inſenſible then a diamond.

3. To conclude, obſerve the third quality of a good death which will declare it ſelf by the exerciſe of great and heroick virtues. Conſider that incomparable mildneſſe which hath aſtoniſhed all ages, hath encouraged all virtues, hath condemned all revenges, hath inſtructed all Schools and crowned all good actions: He was raiſed upon the croſſe, vvhen his dolours were moſt ſharp and piercing: when his wounds did open

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on all sides, when his precious bloud shed upon the earth, and moistened it in great abundance; when he saw his poor clothes torn in peices, and yet bloudy in the hands of those who crucified him. He considered the extreme malice of that cruell people, how those which could not wound him with iron, pierced him with the points of their accursed tongues. He could quickly have made fire com down from heaven upon those rebellious heads. And yet forgetting all his pains to remember his mercies, he opened his mouth, and the first worde he spake was in the favour of his enemies, to negotiate their reconciliation, before his soul departed. The learned Cardinall *Hugues* admiring the excessive charity of our Saviour toward his enemies, applies excellent well that which is spoken of the Sunne in Ecclesiasticus. He brings news to all the world at his rising, and at noon-day he burns the earth, and heats those furnaces of Nature, which make it produce all her fruits.

So Jesus the Sun of the intelligible world, did manifest himself at his Nativity, as in the morning. But the Crosse was his bed at noon, from whence came those burning streames of Love, which inflames the hearts of all blessed persons, who are like furnaces of that eternall fire which burns in holy Sion.

On the other part admire that great magnanimity

nanimity which held him so long upon the Crosse, as upon a Throne of honour and power when he bestowed Paradise upon a man that was his companion in suffering. I cannot tell whether in this action we should more admire the good fortune of the good theif, or the greatnesse of Jesus. The happinesse of the good theif, who is drawn for a cut throat to prison; from prison to the judgement hall; from thence to the Crosse; and thence goes to Paradise, without needing any other gate but the heart of Jesus.

On the other side, what can be more admirable then to see a man crucified, to do that act, which must be performed by the living God, when the world shall end? To save some, to make others reprobate, and to judge from the height of his Crosse, as if he sate upon the cheifest throne of all Monarchs.

But we must needs affirm that the virtue of patience in this, holds a chief place, and teaches very admirable lessons. He endures the torments of the body, and the pains of the spirit, in all the faculties of his soul, in all the parts of his virgin flesh; and by the cruelty and multiplicity of his wounds, they all become one onely wound, from the sole of his foot, to the top of his head.

His delicate body suffers most innocently, and all, by most ingrate and hypociticall persons, who would colour their vengeance with

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an apparence of holineſſe. He ſuffers without any comfort at all, and (which is more) without bemoaning himſelf; he ſuffers whatſoever they would or could lay upon him, to the very laſt gaſp of his life. Heaven weares mourning upon the Croſs; all the Citizens of heaven weep over his torments; the earth quakes; the ſtones rend themſelves; ſepulchres open; the dead ariſe: Onely Jeſus dies unmoveable upon this throne of patience.

To conclude, who would not be aſtoniſhed at the tranquillity of his ſpirit, & amongſt thoſe great convulſions of the world which moved round about the Croſs, amongſt ſuch bloudy dolours, inſolent cries, & inſupportable blaſphemies, how he remained upon the Croſſe, as in a Sanctuary at the foot of an Altar; bleeding, weeping, & praying, to mingle his prayers with his bloud and tears. I do now underſtand why the Wiſe man ſaid, He planted Iſles within the Abyſſe; ſince that, in ſo great a gulph of afflictions, he ſhewed ſuch a ſerenity of ſpirit; thereby making a Paradiſe for his Father (amongſt ſo great pains) by the ſweet perfume of his virtues. After he had prayed for his enemies, given a promiſe of Paradiſe to the good thief, and recommended his mother to his Diſciple, he ſhut up his eyes from all humane things, entertaining himſelf onely with prayers and ſighs to his heavenly Father. O that at

the time of our deaths we could imitate the death of Iesus, and then we should be sure to find the streams of life.

Aspirations.

O Spectacles of horrour, but Abysse of goodnesse and mercy, I feel my heart divided by horrour, pity, hate, love, execration and adoration. But my admiration and being ravished, carries me beyond my self. Is this then that bloudy sacrifice which hath been expected from all ages? This hidden mystery, this profound knowledge of the Cross, this dolorous Iesus, which makes the honourable amends between heaven and earth, to the eternal Father, for expiation of the sinnes of humane kind.

Alas poor Lord, thou hadst but one life, and I see a thousand instruments of death, which have taken it away. Was there need of opening so many bloudy doors, to let out thine innocent soul? Could it not part from thy body without making (on all sides) so many wounds? which after they have served for the objects of mens cruelty, serve now for those of thy mercy? O my Iesus, I know not to whom I speak, for I do no more know thee in the state thou now art; or if I do, it is onely by thy miseries, because they are so excessive, that there was need of a God to suffer what thou hast indured. I look upon

thy disfigured countenance, to find some part of thy resemblance, and yet can find none but that of thy love. Alas, O beautifull head, which dost carry all the glory of the highest heaven divide with me this dolorous Crown of Thorns; they were my sinnes which sowed them, and it is thy pleasure that thine innocencie should mow them, Give me, O Sacred mouth, give me that Gall which I see upon thy lips: suffer me to sprinkle all my pleasures with it, since after a long continuance, it did shut up and conclude all thy dolours. Give me, O Sacred hands, and adored feet, the Nails which have pierced you: love binds you fast enough to the Cross without them. But do thou, O Lord, hold me fast to thy self, by the chains of thine immense charity.

O Lance, cruel Lance, why didst thou open that most precious side? thou didst think perhaps to find there the Sons life, and yet thou foundest nothing but the Mothers heart: But without so much as thinking what thou didst, in playing the murderer, thou hast made a sepulchre, wherein I will from henceforth bury my soul. When I behold these wounds of my dear Saviour, I do acknowledge the strokes of my own hand. I will therefore likewise engrave there my repentance: I will write my conversion with an eternal Character. And if I must live, I will never breathe

any other life, but that onely, which shall be produced from the death of my Iesus crucified.

The Gospel for Easter Day, S. *Mark* the 16.

And when the Sabbath was past, Mary Magdalen, and Mary of Iames, and Salome bought spices, that coming they might anoint Iesus. And very early the first of the Sabbaths, they come to the Monument: the Sun being now risen. And they say one to another, who shall roll us back the stone from the door of the Monument? And looking, they saw the stone rolled back. For it was very great. And entring into the Monument, they saw a young man sitting on the right hand, covered with a white Robe: and they were astonied. Who saith to them, Be not dismayed, you seek Iesus of Nazareth that was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his Disciples, and Peter, that he goeth before you into Galilee: there shall you see him, as he told you.

Moralities.

1. THe Sepulchre of Iesus becomes a fountain of life which carries, in power, all the glories of the highest heaven. Our Saviour riseth from thence, as day out of

the East, and appears as triumphant, in the ornaments of his beauties, as he had been humbled, by the excesse of his mercies. The rage of the Iews loseth here its power, death his sting, Sathan his kingdome, the Tomb his corruption, and hell his conquest. Mortality is destroyed, life is illuminated; all is drowned in one day of glory, which comes from the glorious light of our Redeemer. It is now (saith *Tertullian*) that he is revested with his Robe of honour, and is acknowledged as the eternall Priest, for all eternity. It is now (saith Saint *Gregory Nazianzen*) that he reassembles humane kind (which was scattered so many years by the sin of one man) and placeth it between the Arms of his Divinity. This is the Master-piece of his profound humility, and I dare boldly affirm) (saith S. *Ambrose*) that God had lost the whole world, if this Sacred vertue which he made so clearly shine in his beloved Son, had not put him into possession of his Conquests. We should all languish after this Triumphant state of the Resurrection, which wil make an end of all our pains, and make our Crowns everlasting.

2. Let us love our Iesus as the *Maries* did, that, with them, we may be honoured with his visits. Their love is indefatigable, courageous and infatiable. They had all the day walkt round about the Iudgement Hall, Mount

Mount Calvary, the Crosse, and the Sepulchre. They were not wearied with all that: And night had no sleep to shut up their eyes, They forsake the Image of death, which is sleep, to find death it self, and never looked after any bed, except the Sepulchre of their Master; They travell amongst darknesse, pikes, lances, the affrights of Arms, and of the night, nothing makes them affraid. If there appear a difficulty to remove the stones, love gives them arms, They spare nothing for their Master and Saviour: They are above *Nichodemus* and *Ioseph*, they have more equisite perfumes, for they are ready to melt and distil their hearts upon the Tomb of their Master. O faithfull lovers, seek no more for the living amongst the dead: That cannot die for love, which is the root of life.

3. The Angel in form of a young man (covered with a white Robe) shews us that all is young and white in immortality. The Resurrection hath no old age: it is an age, which can neither grow, nor diminish. These holy *Maries*, enter alive into the Sepulchre, where they thought to find death, but they learn news of the chiefest lives. Their faith there confirmed, their piety satisfied, there is promises assured, and their love receives consolation.

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Aspirations.

I Do not this day look toward the East, O my Jesus, I consider the Sepulchre, it is from thence this fair Sun is risen. O that thou appearest amiable, dear spouse of my soul. Thy head which was covered with thorns, is now crowned with a Diadem of Stars, and Lights, and all the glory of the highest Heaven rests upon it. Thine eyes which were eclipsed in bloud, have enlightned them with fires and delicious brightnesse, which melt my heart: Thy feet and hands, so far as I can see, are enameld with Rubies, which after they have been the objects of mens cruelty, are now become eternal marks of thy bounty. O Iesus, no more my wounded, but my glorified Iesus, where am I? what do I? I see, I flie, I swound, I die, I revive my self with thee. I do beseech thee, my most Sacred Iesus, by the most triumphant of thy glories, let me no more fall into the image of death, not into those appetites of smoak and earth which have so many times buried the light of my soul. What have I to do with the illusions of this world? I am for Heaven, for Glory, and for the resurrection, which I will now make bud out of my thoughts, that I may hereafter possesse them with a full fruition.

The Gospel upon Munday the Easter week, St. *Luke* the 24.

AND behold, two of them went the same day into a Town which was the space of sixty furlongs, from Ierusalem, named Emmaus. And they talked betwixt themselves of all those things that had chanced. And it came to pass, while they talked and reasoned with themselves, Iesus also himself approaching went with them, but their eyes were held that they might not know him. And he said to them, what are these communications that you confer one with another walking, and are sad? And one whose name was Cleophas, answering, said to him, Art thou only a stranger in Ierusalem, and hast not known the things that have been done in it, these dayes? To whom he said, what things? And they said, concerning Iesus of Nazareth who was a man, a Prophet, mighty in work and word before God and all the people. And how our chief Priests and Princes delivered him into condemnation of death, and crucified him. But we hoped that it was he that should redeem Israel: And now besides all this, to day is the third day since these things were done. But certain women also of ours, made us afraid; who before it was light, were at the Monument, and not finding his body, came saying, that they saw a vision also of Angells, who say that he is alive. And certain men

of ours went to the Monument; and they found it so as the women said, but him they found not. And he said to them, O foolish, and slow of heart to believe in all things which the Prophets have spoken. Ought not Christ to have suffered these things, and so enter into his glory? And beginning from Moses and all the Prophets, he did interpret to them in all the Scriptures the things that were concerning him. And they drew nigh to the Town whether they went; and he made semblance to go further. And they forced him, saying, tarry with us, because it is toward night, and the day is now far spent, and he went in with them. And it came to passe, while he sate at the Table with them, he took bread, and blessed, and brake, and did reach to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to the other, was not our heart burning in us, whilest he spake in the way, and opened unto us the Scriptures? And rising up the same hour they went back into Jerusalem; and they found the Eleven gathered together, and those that were with them, saying, that our Lord is risen indeed, and hath appeared to Simon. And they told the things that were done in the way, and how they knew him in the breaking of bread.

Mora-

Moralities.

1. IT is a ſtrange thing, that God is alwayes with us, and we are ſo little with him. We have our being, our moving, our life from him: he carries us in his arms, he keeps us as a Nurſe does her dear child; & yet all this while we ſcarce know what he is, & uſe him ſo often as a ſtranger. He is in our being, & yet we keep him far from our heart, as a dead man who is quite forgotten. And yet *Enoch* walked with him, & for that he was taken from the converſation of men, and reſerved for Paradiſe. To ſpeak truth, our ſoul ſhould alwayes be languiſhing after her Ieſus, and count it a kind of Adultery to be ſeparated from him, ſo much as by thought. Let us learn a little to talk with him; we commonly have that in our tongue which we keep in our heart. Let us ſweeten the ſadneſs of our pilgrimage, by the contemplation of his beauties. Let us look upon him as God and man; the God of gods; the Man of men; our great Saviour and Prophet, powerfull both in word and work; for if his word be thunder, his life is a lightning. He hath been ever doing good to all the world; and ſuffering hurt from all the world; doing good without reward, and enduring evil without impatience. We all paſſe here as Torrents into valleys; the onely queſtion is of our paſſing well; whether we look on worldly

goods as on waters which passe under bridge, and as upon the furniture of an Inn which is none of ours. If we be imbarqued in the Vesse of life, let us not amuse our selves to gather Cockles upon the shore; but so, that we may alwayes have our eyes fixt upon Paradise,

2. Two things do hinder those Pilgrims from knowing Jesus as they should: The one is, their eyes are dazeled; and the other is the little account they make of the Crosse, which drives them into a mistrust of the Resurrection. And this is it which crosseth us all our life, and so oft diverts us from the point of our happinesse. Our eyes are dazled with false lights of the world, they are darkned with so many mists and vapours of our own appetites and passions, that we cannot see the goods of heaven in the brightest of their day. Worldly chains have a certain effective vigour and pleasure, which is only painted, but they have a most certain sorrow, and a most uncertain contentment: They have a painfull labour, and a timorous rest: A possession full of misery, and void of all beatitude. If we had our eyes well opened, to penetrate & see what it is, we should then say of all the most ravishing objects of the world, How senseless was I when I courted you O deceitfull world, thou didst appear great to me, when I saw thee not as thou art:

But so soon as I did see thee rightly, I did then cease to see thee: for thou wast no more to me but just nothing. We run in full career after all that pleaseth our sense, and the Crosse, which is so much preached to us, is much more upon our Altars, then in our hearts. We will not know, that the throne of Mount Calvary, is the path-way to heaven; and as this truth wanders from our hearts, Jesus departs from our eyes. Let us at least pray Jesus to stay with us, for it is late in our hearts, and the night is far advanced, by our want of true light. We shall not know Jesus by discourse, but by feeding him in the persons of his poor, since he gives the continuall nourishment of his body.

Aspirations.

O Onely Pilgrim of the world, & first dweller in the heart of thy heavenly Father, what a pilgrimage hast thou made, descending from heaven to earth, and yet without forsaking heaven? Thou hast mark't thy steps by thy conquests: made visible thy way by thine own light, thou hast watered it with thy precious blood, & paved it with thy wounds. O what a goodly thing it is to walk with thee, when thou openest thy sacred mouth, as the opening of a temple, to discover the beauties and mysteries of it. O that it is most pleasing to understand that mouth, which distils so-

much honey through lips of Roſes. But wherefore (My good Lord) art thou pleaſed to hide thy ſelf from a ſoul which languiſhes after thee? Take away the vail from mine eyes, and ſuffer thy ſelf to be ſeen in the veſture of thy heavenly beauties. If I muſt bear the Croſſe, and paſſe by the throne of mount Calvary, to come to Heaven, I moſt humbly ſubmit to thy divine pleaſure that I may poſſeſſe all that thou art.

The Goſpel upon Tueſday in Eaſter week, S. *Luke* the 24.

And whiles they ſpake theſe things, Ieſus ſtood in the midſt of them, and he ſaith to them, Peace be to you, It is I, fear not. But they being troubled and frighted, imagined they ſaw a Spirit. And he ſaith to them, Why are you troubled, and cogitations ariſe in your hearts? See my hands and my feet, that it is I my ſelf, handle, and ſee: for a ſpirit hath not fleſh and bones, as you ſee me to have. And when he had ſaid this, he ſhewed them his hands and feet. But they yet not believing, and marvelling for joy, he ſaid, Have you here any thing to be eaten? But they offered him a piece of fiſh broiled, and a hony comb. And when he had eaten before them, taking the remains, he gave to them. And he ſaid to them, Theſe are the words which I ſpake

to you when I was yet with you, that all things must needs be fulfilled which are written in the Law of Moses, and the Prophets, and the Psalms, of me. Then he opened their understanding, that they might understand the Scriptures. And he said to them, That so it is written, and so it behoved Christ to suffer, and to rise again from the dead the third day, and penance to be preached in his Name, and remission of sins unto all Nations.

Moralities.

1. WE think sometimes that Jesus is far from us, when he is in the midst of our heart: he watches over us, and stretches out his divine hands for our protection. Let us live alwayes as if we were actually in his presence, before his eyes, and in his bosome. An ancient Tradition doth observe, that after our Lords Ascention, the Apostles did never eat together, but they left the first napkin, for their good Master, conceiving that according to his promise, he was alwayes with them: Let us accustome our selves to this exercise of Gods presence: It is a happy necessity to make us do well, to believe and apprehend that our Judge is alwayes present. If respect make him formidable, love will teach us that he is the Father of all sweetnes. There can be no greater comfort in this world, then to

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be present in heart and body with that which we love best.

2. Jesus is taken by his Apostles for a Spirit, because after the Resurrection he pierced the walls, and appeared suddenly as Spirits do. Saint *Paul* also saith, in the second to the Corinthians, that now we do no more know Christ according to the flesh, that is to say, by the passions of a mortall body, as Saint *Epiphanius* doth expound it. We must make little use of our bodies to converse with our Jesus, who hath taken upon him the rare qualities of a spirit. We must raise our selves above our senses when we go to the Father of light, and the Creatour of sense. He teaches us the life of Spirits, and commerce of Angels, and makes assayes of our immortality, by a body now immortal. Why are we so tyed to our sense, and glued to the earth? Must we suffer our selves to enter into a kingdome of death, when we are told of the resurrection of him, who is the Authour of all lives?

3. Admire the condescending and bounties of our Lord to his dear Disciples. He that was entred into the kingdome of spirits, and immortall conversation, suffers his feet and hands to be touched, to prove in him the reality of a true body. He eats in presence of his Apostles, though he was not in more estate to digest meat, then the Sun is to digest vapours. He did no more nourish himself with our

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corruptible meats, then the Stars do by the vapours of the earth. And yet he took them to confirm our belief, and to make us familiar with him. It is the act of great and generous spirits to abase themselves, and condescend to their inferiours. So *David* being anointed King, and inspired as a Prophet, doth not shew his person terrible in the height of his great glory, but still retained the mildnesse of a Shepherd. So Iesus the true Sonof *David* (by his condscending to us) hath consecrated a certain degree, whereby we my ascend to heavē. Are not we ashamed that we have so little humility or respect to our inferiours, but are alwayes so full of our selves; since our Lord sitting in his throne of Glory and Majesty, doth yet abase himself to the actions of our mortall life? Let it be seen by our hands whether we be resuscitated, by doing good works, and giving liberall alms: Let it appear by our feet that they follow the paths of the most holy persons. Let it be seen by our nourishment (which should be most of honey), that is of that celestiall sweetnesse which is extracted from prayer. And if we seem to refuse fish, let us at least remain in the elemēt of piety, as fishes in water

Aspirations.

THy love is most tender, & thy cares most generous (O mild Saviour.) Amongst all

all the Torrents of thy Passion, thou hast not tasted the water of forgetfulnesse. Thou returnest to thy children as a Nightingle to her little nest: Thou dost comfort them with thy visits, and makest them familar with thy glorious life. Thou eatest of a honey combe by just right, having first tasted the bitter gall of that unmercifull crosse. It is thus, that our sorrows should be turned into sweets. Thou must alwayes be most welcome to me in my troubles, for I know well that thou onely canst pacifie and give them remedy. I will govern my self toward thee as to the fire: too much near familarity will burn us; and the want of it will let us freez: I will eat honey with thee in the blessed Sacrament; I know that many there do chew, but few receive thee worthily. Make me O Lord) I beseech thee, capable of those, which here on earth shall be the true Antepasts to our future glory.

The Gospel upon Low Sunday. Saint *Iohn* the 20.

THerefore when it was late that day the first of the Sabbaths, and the doors where shut, where the Disciples were gathered together for fear of the Iews, Iesus came and stood in the middest, and said to them, Peace be to you.

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And when he had ſaid this, he ſhewed them his hands and ſide. The Diſciples therefore were glad when they ſaw our Lord. He ſaid therefore to them again, Peace be to you. As my Father hath ſent me I alſo do ſend you. When he had ſaid this, he breathed upon them, and he ſaid to them, Receive ye the Holy Ghoſt; Whoſe ſins you ſhall forgive, they are forgiven them; and whoſe you ſhall retain, they are retained. But Thomas, one of the twelve, who is called Didymus, was not with them when Ieſus came: the other Diſciples therefore ſaid to him, We have ſeen our Lord. But he ſaid to them, Vnleſſe I ſee in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his ſide, I will not believe.

And after eight dayes, again his Diſciples were within, and Thomas with them. Ieſus cometh, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be to you. Then he ſaith to Thomas, Put in thy finger hither, and ſee my hands, and bring hither thy hand, and put it into my ſide, and be not incredulous, but faithfull. Thomas anſwered and ſaid to him, My Lord and my God: Ieſus ſaith to him, Becauſe thou haſt ſeen me, Thomas, thou haſt believed: Bleſſed are they that have not ſeen, and have believed.

Moralities

Moralities.

1. JEsus the Father of all blessed harmonies (after so many combats) makes a generall peace in all nature. He pacifieth *Limbo*, taking the holy Fathers out of darknesse, to enjoy an eternall light, and sending the damned to the bottom of hell. He pacifies the earth, making it from thenceforth to breathe the aire of his mercies. He pacifieth his Apostles, by delivering them from that profound sadnes, which they conceived by the imaginary losse of their dear Master. He pacifieth Heaven, by sweetning the sharpnesse of his heavenly Father, quenching by his wounds, the fire which was kindled of his just anger. Every thing smileth upon this great Peacemaker: Nature leaveth her mourning, and putteth on her robes of chearfulnes, to congratulate with him his great and admirable conquests. It is in him that the heavenly Father (by a singular delight) hath poured out the fulnesse of all Graces, to make us an eternal dwelling, and to reconcile all in him and by him; pacifying by his bloud frō the Cross, all that is upon earth and in heaven. This is our *Josuah* of whom the Scripture speaketh that he clears all difference, and appeaseth all battels. No stroke of any hammer or other iron, was heard at the building of *Solomons* Temple; and behold the Church (which is the Tem-

ple of the living God) doth edifie ſouls with a marvellous tranquillity.

2. The Sun is not ſo well ſet forth by his beames, as our Saviour is magnificently adorned, with his wounds. Thoſe are the Characters which he hath engraved upon his fleſh, after a hundred ingenious faſhions. The Ladies count their pearls and diamonds, but our Saviour counts his wounds in the higheſt attire of his Magnificences. It is from thence, that the beauty of his body, taketh a new ſtate of glory, and our faith in the reſurrection is confirmed: that the good, fill themſelves with hope, Miſcreants with terrour, and Martyrs finde wherewith to enflame their courage. Theſe divine wounds open themſelves as ſo many mouths, to plead our cauſe before the Celeſtiall Father. Our Saviour Jeſus never ſpake better for us, then by the voice of his precious Bloud. Great enquiry hath been made for thoſe mountains of mirrh & frankincence, which *Solomon* promiſeth in the *Canticles*, but now we have found them in the wounds of Jeſus. It is from thence that there cometh forth a million of ſanctified exhalations of ſweetneſſe, of peace and propitiation as from an eternall ſanctuary. A man may ſay they are like the Carbuncle which melteth the wax upon which it is imprinted, for they melt our hears by a moſt profitable impreſſion. At this ſight the eternall Father calmes

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his countenance, and the ſword of his juſtice returneth into the ſheath. Shall not we be worthy of all miſeries, if we do arme theſe wounds againſt us, which are ſo effectuall in our behalf? And if this bloud of our *Abel* (after it hath reconciled his cruell executioners) ſhould finde juſt matter to condemn us for our ingratitudes? *Iohn* the ſecond King of Portugall had made a ſecret vow, never to refuſe any thing which ſhould be asked of him in the virtue of our Saviours wounds; which made him give all his ſilver veſſels to a poor gentleman that had found out the word. And why ſhould not wee give our ſelves to God, who both buyeth and requireth us by the wounds of Jeſus?

3. Jeſus inſpireth the ſacred breath of his mouth upon his Apoſtles, as upon the firſt fruits of Chriſtianity: to repair the firſt breath, and reſpiration of lives, which the Author of our race did ſo miſerably loſe. If we can obtain a part of this, we ſhall be like the wheels of *Ezekiels* myſterious chariot, which are filled with the ſpirit of life. That great Divine called *Mathias Vienna*, ſaid, that light was the ſubſtance of colours, and the Spirit of Ieſus is the ſame of all our virtues. If we live of his fleſh, there is great reaſon we ſhould be animated by his Spirit. Happy a 1000. times are they, who are poſſeſſed with the Spirit of Jeſus, which is to their ſpirit as

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the apple of the eye. Saint *Thomas* was deprived of this amorous communication, by reason of his incredulity. He would see with his eyes, and feel with his hands, that which should rather be cõprehended by faith: which is an eye blessedly blind: which knoweth all within its own blindnesse, & is also at hand, which remaining on earth, goeth to find God in Heaven.

Aspirations.

GReat Peace-maker of the world, who by the effusion of thy precious bloud, hast pacified the wars of fourty ages, which went before thy death. This word of peace hath cost thee many battails, many sweats and labours, to ciment this agreement of Heaven and earth, of sence and reason, of God and man. Behold thou art at this present like the Dove of *Noahs* Ark, thou hast escaped a great deluge of passions, and many torrents of dolours thrown headlong upon one another. Thou bringest us the green Olive branch, to be the marke of thy eternall alliances. What? Shall my soul be so audacious and disordered as to talk to thee of war, when thou speakest to her of peace; To offer thee a weapon when thou offerest her the Articles of her reconciliation, signed with thy precious bloud? Oh, what earth could open wide enough her bosome to swallow me, if I should

live

like a little *Abiron*, with a hand armed ... Heaven, which pours out for me no... but flowers and roses? Raign (O my ... Saviour) within all the conquered pow... of my soul, and within my heart, as a con... quest which thou hast gotten by so many ti... tles. I will swear upon thy wounds, which after they have been the monuments of thy fidelity, shall be the adored Altars of my vows & sacrifices. I will promise thereupon, inviolable fidelity to thy service. I will live no more but for thee since thou hast kild my death in thy life, and makest my life flourish within thy triumphant Re-surrection.

FINIS